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Somewhat Relating to

Church-Government,

Wherein the
Necessity, Usefulness, and Blessed Effects of the True
Church-Government, is here and there hinted at; and This clearly manifested,

*That the Authority and Power of Christ's Spirit in his Church, is
no Usurped or Anti-christian Authority, nor contrary to the True
Light and Liberty of any Particular Member; but a Cherisher
and Preserver of it.*

AS ALSO

REMARKS

upon some Passages in a late Book, Entituled,
**Anti-christ's Transformations within, discovered by
the Light within.**

Wherein the *Anti-christian Transformer* is made manifest, and the *Light
within* cleared from his false Imputations and Pretences to it.

To which is added, Some

Mis-representations

Of Me concerning Church-Government, Cleared; and the Power
and Authority of God's Spirit, in Governing his Church, Te-
stified to.

*Written in Obedience to Him that is True, who hath given a certain Testimony
against him that is False, to very many in this his Day; and among others,
to Me also, whom he hath pleased to gather and own among his Children,
and Servants in Truth,*

Isaac Pennington.

*We unto the World, because of Offences; for it must needs be, that Offences come: But
We to that Man, by whom the Offence cometh! Matth. 18. 7.*

*For there must be also Heresies among you; that they which are approved, maybe made
manifest among you, 1 Cor. 11. 19.*

*Also, of your own selves shall Men arise, speaking perverse Things, to draw away Disciples
after them, Act. 20. 30.*

*For not he that Commendeth himself, is approved; but whom the Lord Commendeth,
2 Cor. 10. 18.*

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CHARTER OF THE
FEDERAL RESERVE BANK
OF THE UNITED STATES OF AMERICA

ARTICLE I
SECTION 1
The Federal Reserve Bank of the United States shall be organized and operated for the purpose of conducting the business of the Federal Reserve System, and for the purpose of promoting the general welfare of the United States.

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The PREFACE.

IT hath pleased God, in these our Dayes, to cause his true Light to shine forth out of Darkness, O everlastingly Blessed be his Name! He hath laid the Foundation of Life in many Hearts, and gathered his once desolate People into Families and Churches, and hath been with them, and is with them, dwelling among them, preserving them, building up Zion more and more, and causing his Glory more and more to appear therein. The Living God hath made us a living People, and honoureth us with his living presence, and with the daily Manifestations of his pure Power, Oh Glory, Glory is sounded to him, in his own springing life, in the hearts of his Children, day by day.

But the Enemy of God and his appearance, hath wrought against his Power and Work, many wayes, and hath endeavoured to stop the gathering to the Light and the building up, not only by outward force, but also by all the devices and Mysterious workings he could invent. But blessed be the Lord, who hath appeared against them all, and preserved his remnant from them all, though some that have not watched and lain low, but being soaring high, in that part where the snare is laid and takes, have stumbled and fallen. Yet truth stands, and the gathering in the truth stands; and the Life which God hath raised, and to which he hath given Dominion reigns, and much is subdued, and the Lord is going on to subdue more and more under it daily, in the hearts of such as sensibly and Livingly, and not notionally and in a dead formal way, wait upon him and worship him.

Now, the worst and most mischievous way of opposing Truth, is by pretending to it. Who could more advantageously or readily betray Christ, than an Apostle of Christ? And who can be fitter to undermine the Light, than he who in words cries it up; and yet is departed from it, and secretly fights against it, and would bring forth, propagate and set up an hideous, monstrous, comprehensive kind of Knowledge (which is contrary to it, and cannot consist with it) in the Name of it?

Ah, that this person, who now appears against the Truth, and the Church and Ministry which is in and of the Truth, were but what he pretends to be! For then I should gladly have received his Testimony, and not have been thus necessitated to appear against his Spirit, and the dark work and Testimonies thereof. He saith, there are two Christs, both the true Christ and Antichrist. I confess his work comes from one of them, even Anti-christ, who would destroy Christ's Work, Kingdom, and Building, and the Ministry which he makes use of, both to plant, water, and build up: But not from that Christ who hath gathered a Church to himself, and is with the Church which he hath gathered, and blesseth the Church which he hath gathered, and owneth them in their Assemblings, and in their Ministering: Which Owning and Testimony will stand; when the Disowning, and false Testimonies of all these false Apostate Spirits will fall, and end in their own Sorrow and Misery.

What I have here written, I have written in an holy Constraint, in the opening and feeling Life of Truth, with true Love to Souls; yea, even of this very Person, who is erred so exceedingly from the Holy Light and Spirit; and its Holy Testimony, and would fain exalt his critical Conceits and Notions, above the plain Testimony and Evidence of Truth, in the Hearts of God's Chosen Ones.

The Lord bring down the Kingdom of Darkness, and exalt his own Kingdom in the Hearts of the Children of Men more and more; and add to his Church, and keep them in that which will never suffer them to depart from it; or to testify against the Life, and Power, and Presence of the Lord, manifested, dwelling, and ruling in it. Amen.

REMARKS upon some Passages in a late Book; Entitled, *Anti-christ's Transformations Within, &c.*

THe first thing that I shall observe, is, *That he doth deny, that Man hath any Rule, Power, Dominion, Government, or Authority, either given or committed to him from the Lord; as pertaining to the Conscience, in things relating to the Worship of God.*

Remark, God sent Christ into the World, and he gave him Power and Authority in his Name to do whatever he required of him. And Christ sends his Servants and Ministers into the World, as Sheep among Wolves, and he gives them Power and Authority to do what ever he requires of them, and which he expects from them, and would have done by them. And their work relates to the Conscience and to the Worship of God; and their Power and Authority extends thither, where their work lies. They are Embassadors of Christ, and they have Power and Authority in Christs stead to beseech men to be reconciled to God. For as Christ came in his Fathers name, to fulfil the work which the Father gave him to do: so they come in Christs name, to fulfil the work which he gives them to do. They have Power to feed the Flock, they have Power to watch over them, they have power to build up in that which is good, and they have Power and Authority to testify against and hammer down that which is evil; they have power to reprove, they have Power and Authority to visit with a Spirit of Meekness, and Power to come with Gods Rod, yea with his Sword, and to smite that with it which riseth up against the Truth, against the Life, against the Spirit, against the holy way and work of the Lord, and holy Order and Government of his Truth and Spirit.

That Christ hath sent forth his Servants, his Ministers, his Embassadors, about things relating to the Conscience, is so manifest, that it cannot be denied, but that he hath sent them forth with Power and Authority in things pertaining to the Conscience, relating to the worship of God; That this man denies; but all that have received the Truth, hold the Truth, and keep the Truth, cannot but acknowledge it.

Now the reason he gives, why he denies *Man any Rule, Power, Dominion, Government or Authority, either given or Committed to him from the Lord, as pertaining to the conscience, in things relating to the Worship of God, is because it belongeth to Christ the Light, the invisible Power which dwells in men and Women, &c.*

Rem. All Power in Heaven and earth was given to Christ, and belongs to him: that is freely granted. But the question is, whether he hath not given of this Power to his Children, and his Servants and Ministers, as his Father gave of it unto him? Doth not he give Power to as many as believe in his Name, to become Sons of God? Did not he make his Apostles able Ministers of the New Covenant, in the Spirit and Power which he gave them? *All Power is given me in Heaven and in Earth,* said Christ, *Matth. 28. 18. Go ye therefore and teach all Nations, &c. v. 19.* But wait at *Jerusalem* for the Power first, *Act. 1. 8.* So when the Power came upon them, it led them forth in their work, and they had Power to gather, and Power to build up, and Power to govern and watch over the Flock of God, over which the Holy-Ghost had made them Overseers, *Act. 20. 28.* And *Paul* speaks of the Power the Lord had given him to use sharpness, even against those in that Church of *Corinth*, who would not be subject to him in that which he had received from the Lord, *2 Cor. 13. 10.* But this Power was to Edification, but not to Destruction. For though he had Power from Christ the Lord, and did by that Spirit and in that Power deliver *Hymeneus* and *Alexander* unto *Satan*; yet it was not that they should

should be destroyed by the *Devil*, but by feeling themselves out of the Truth, and under the Dominion of a wrong Spirit, they might come to true sense and understanding, and learn not to blaspheme the Truth, nor the dignities whom God hath made honourable in the Truth, *1 Tim. 1. 20.* And not the Apostle only, but the Church of *Corinth* had a share in the same Power; and therefore the Apostle, knowing what was given and committed to them, exhorts them, that in the Name of our Lord Jesus Christ, when they were gathered together, and his Spirit with the Power of our Lord Jesus Christ, to deliver such an one to *Satan*. But this was not for Destruction, to destroy the Soul; but to bring it back into a state of Edification and Salvation, which now, by departing from the Truth, it was gone from. It was indeed for the Destruction of the Flesh, but not of the Spirit; but that the Spirit might be saved in the day of the Lord Jesus, *1 Cor. 5. 4, 5.*

Secondly, The next thing I shall observe is this, he saith, *There is no Glory to be given to man, although he be born of the Light.*

Rem. That Glory and Honour is to be given to Man, which God gives to Man, who hath said, *Them that Honour me, I will Honour; and they that Despise me, shall be lightly esteemed,* *1 Sam. 2. 30.* He that brings his Deeds to the Light, they being Justified and approved there, he hath Honour in the Light. His deeds being made manifest that they are wrought in God, that is Honour enough for him, *John 3. 21.* The Children of Light seek for Glory, and Honour, and Immortality, and Eternal Life; and that Glory and Honour they have, and Eternal Life from God, *Rom. 2. 7.* They seek not the Honour that is from Men, but the Honour that cometh from God only. *John 5. 44.* the Honour in the Truth, in the Life, in the Power, which God gives them in the hearts of all that are truly sensible and living. For Honouring the Lord and his Truth, how can I but Honour those that are Honourable in his eye, and who are Glorious in his Truth? For indeed the Children of Light, the tender, the humble, the contrite and broken-hearted ones are Glorious in his eye; and the Lord doth exalt them in due time: for after the true Humility, and in the true Humility, they come to partake of the true Honour, *1 Pet. 5. 5, 6.* And so every true Jew, every true Servant, every Faithful Steward, every true Minister, that is faithful in the use of his Gift and Talent, hath praise of God, *Rom. 12. 19.* & they that are of God, honour those whom God honours, glorifying the Lord for them and honouring them in the Lord, *2 Cor. 8. 18.* O how could this man say, there is no Glory to be given to man, though he be born of the Light, when as *the Kings Daughter is all glorious within,* and man in that Birth is nothing but Glorious in the eye of the Lord. Man, having sinned, fell short of the Glory of God: but coming out of sin, cometh into the Glory again, and is daily more and more changed into the Glorious Image of the Son, from Glory to Glory, &c. *2 Cor. 3. 18.* The aim of God is to bring many Sons to Glory, *Heb. 2. 10.* and as they come out of Darkness and Sin, into Light and Holiness, they come into the Glory, and are in the Glory. Is it not their Glory, in the Lord and in his Light, to be owned and acknowledged by them that are one with them in the same light? They who love God and Honour God, cannot but love them and honour them who are begotten by him and who are in an especial manner made use of by him in his service, for the Good of souls, and for the preservation and building up of the Church. The Apostle speaks of double Honour to be given to the Elders that Rule well, especially they who labour in the Word and Doctrine, and would (from the Spirit of God) have them counted worthy of it, *1 Tim. 5. 17.* How far is this man from the Apostles mind, who would have no glory given to any man, no not to the Children of Light, nor Ministers in the Light, who in the Apostles daies were the Glory of Christ? *2 Cor. 8. 23.* Yea the just that live by Faith in Christ, and are gathered by him out of *Satans* Kingdom, into his spiritual Kingdom, and walk in the Light, as God is in the Light; there Light doth shine in them, and they do shine as the Sun in the Firmament, and they that are honoured by the Lord to turn many to Righteousness,

teousness, do shine as Stars: and though one Star differs from another in glory; yet all that come into the true Nature and Heavenly Image of the Son, do come into a measure of the true glory; and have some of the glory given them, which God gave Christ; and in that are glorious, partaking of his Spirit, Kingdom, Power and Holy Dominion over Sin and Satan, all which is truly glorious, *Joh. 17. 22.*

Thirdly, The third thing I shall observe is this, he saith, *All is to be given to Christ the light in man, unto whom alone it doth belong, who is the true Minister, and hath power in himself to teach all the Sons and Daughters of Men, &c.*

Rem. That Christ is the true Minister, that is not denied: but doth not Christ, who is the true Minister in the Power of the endless life, send forth Disciples and Embassadors in the same power, and make them through his Spirit and Powerable Ministers of the New Testament? and they that hear them, do they not hear Christ? and they that despise or deny them, do they not despise or deny Christ? And doth not Christ say to the seventy Disciples, *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me?* *Luk. 10. 16.* It is Antichrist that so vainly pretends to set up Christ, or this Light, or Spirit or Power; as to deny those that are sent of him, and Minister in his name. As man is in the fall, he is corrupt, and his works are out of God, and he is there to be denied, ceased from and not accounted of: but in the restoration, in union and fellowship with the Lord, he is a worker together with God, and is there to be owned, and hath a share in Ministering out of the heavenly treasure that dwells in him. So Christ was the great Minister, who had the fulness; and they that have gifts from him for the Work of the Ministry, and who Minister in and from the gift, and in that are able and faithful, are esteemed and accounted as Ministers by him. So saith the Apostle, *As every man hath received the gift, even so Minister the same one to another, as good stewards of the manifold graces of God. If any Man speak, let him speak as the Oracles of God; If any Man Minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be Praise and Dominion for ever and ever, Amen;* *1 Pet. 4. 10, 11.* And Paul saith he was made a Minister of the Gospel, according to the gift of the grace of God given unto him, by the effectual working of his Power, *Ephes. 3. 7.* Now the gift is given, not to those that are wise after the flesh (unless that wisdom be first broken:) but to such as are Mean, Poor, Weak, Low, or some way or other contemptible in the eye of mans Wisdom, and easy to be disregarded and despised by men. Yet it is hard to despise the man whom God sends, without despising his gift in them; and the gift cannot be despised or rejected, without despising or rejecting him that gave it, as the Apostle told the Church of the *Thessalonians*, he that despised or rejected, despised or rejected not man, but God (who gives his holy Spirit to them whom he sends forth to Minister in his Name) *1 Thes. 4. 8.* He had been beseeching and exhorting the Brethren, by the Lord Jesus Christ, that as they had received of them, how they ought to walk, and to please God; so they would abound more and more. For ye know, said he, *what Commandments we gave you by the Lord Jesus Christ.* Mark, the Apostle did not only turn them to the word of Life and Power in themselves; but did give them Commandments from the word of life in him, and they received of them whom Christ set forth, how they ought to walk, &c. *v. 1, 2.* And life hath not lost any of its Authority; but the power may teach and command others, through any vessel when it pleaseth: and they that are the true sheep, know the voice of the true Shepherd, speaking either in their own hearts, or through any other Instrument unto them. And the voice of Wisdom in any, is in every age still heard and justified of her Children; and he that is of God, heareth his voice, in those whom he sends in this age, as well as in former ages: and he that is not of God, heareth not his voice: and hereby the Spirit of Truth and Spirit of Error is known in this, as well as in former ages, *1 Joh. 4. 6.*

Fourthly, The Fourth Passage I shall take notice of, are these words, *Wherefore,* saith

saith he, *whoſoever doth Exalt, Chriſt the Light, who is the true Miniſter, before themſelves, by Chriſt the Light within ſhall thoſe be Exalted.*

Rem. This is very different from what went before: for before he denied all Glory and Exaltation at all to man, although he be born of the Light. Here he ſpeaks of Exalting Chriſt, the true Miniſter, before themſelves, which doubtleſs every true Miniſter and every Child of Light cannot but do: and herein he confeſſeth they ſhall be Exalted by Chriſt the Light. Then Glory is given to them, and he that ſees them thus Exalted by the Light, cannot but eſteem as ſo Honoured and Exalted by Chriſt, and give them that Glory which Chriſt hath given them. And happy would it be with this man, could he ſee the true Church, which God hath brought out of the Wilderneſs, and beautified, and Gloriously built up to a great height; and the Elders and Miniſters whom he preſerveth, and is with, and makes uſe of in his ſervice, and give them in his heart the Honour and Glory which God hath Glorified them with. But that he cannot do, till he come out of *Babylon*, and out of that dark and conſuſed Spirit, wherein he wrote theſe things, into that Light and Holy Spirit of truth, which diſcovers what they are, (to thoſe that are in the Truth) and condemns the Ground and Root out of which they ſprang.

Fifthly, The next thing to be obſerved by me is this, *He layeth it down, as his Judgment, Faith and Belief, that whatever is written to the Churches, ought to be written from God's infallible Spirit, and the word of Eternal Life; wherein I am one with him: for what good can any thing do the Living, but what comes from Life, and from God's infallible Spirit, which alone is able rightly to exhort, adviſe, admoniſh, warn and build up the Spiritual? But his inference thereupon, is that which is before me to take notice of. Wherefore, ſaith he, your paper to the Churches, is not to be owned by the Churches, in as much as it was written from a ſight, or a ſenſe, and from the ſenſible part, and not in and from the Spirit of Revelation.*

Rem. God hath, in his holy Church and Living People, opened the eye that was once blind, and daily anointeth that eye, giving a true ſight, and in the ſpringings of Life giveth a true ſenſe; and that which giveth this, is the Spirit of Revelation: and what is writ in this Sight and Senſe, is writ from the Spirit of Revelation. And the called People of the Lord wait upon the Lord, that they may be kept in this Sight, Senſe, and Spirit, in what they do not at all times; but more eſpecially, when they conſider of things relating to the Churches, even to the welfare, holy order and peace thereof; that God's Spirit may have its ſcope every where, and nothing elſe have place in the Churches of Chriſt. And though every one be not an eye and ear-witneſs, of what is to be conſidered of for the good of the Churches; yet every one waits to feel things in the openings, ſpringing Life, and in that to ſpeak, conſider or write. I have often ſeen the carriage of things after this manner, to the joy of my heart, and cauſing of my ſoul livingly to bleſs the Lord for it; and therefore may I, yea ought I now thus to ſpeak; this teſtimony, which the Lord hath livingly given me, being at this time required of me. O that men knew the ſeriousneſs and ſolemnity of our Spirits, before the Lord, in our conſidering things relating to his Church; and how we retire out of mans wiſdom (affectionate part and comprehending part, as he ſpeaks) to feel the ſpringing Life, and God's holy guidance there? and how the Lord doth ſatisfy and bleſs us with it: ſo that we can ſay, in truth and uprightneſs of heart, not we (as men) of our ſelves do things on truths account; but he on whoſe ſhoulders God hath laid the Government, rules and reigns among us; and things are ordered by his Council and wiſdom, to his praiſe. And the peace and comfort of God's Spirit, remains with us, in the miſt of all the reproaches and oppoſitions we met with, from that Evil Spirit which envieth and oppoſeth us many ways. This one word more is with me, as to this particular, God hath given believers, his Church, ſenſes exerciſed to diſcern both good and evil: and

those senses are not without the true Life and Spirit, and every motion and action of them is in that Life, and in that Spirit.

And whereas he further saith, *Whatsoever is written, declared, or given forth in the sight, or in the sense or from the sensible part, it is not to be owned: for the sensible part is that which hath been in the transgression with the Woman, &c.*

Rem. Herein he is greatly mistaken: for friends in truth do not speak, or write, or admonish, or reprove, or give warning from that part; but from the Sight and Sense which God gives to his own Birth: and it is the Spirit of God that gives both the Sight and Sense, and speaks through them; and those whose ears are Circumcised and opened, know the voice, and give Glory to God, and are obedient to his Spirit, when it gives advice and warning through any; which those that are in the comprehending part, and consider and judge in that, cannot have the sense of.

Sixthly, He saith, Antichrist will bring a Vail over the understanding of Men and Women, and yet they for the present cannot perceive it.

Rem. This is very true, I would he and others, who are Vailed by Antichrist, did see it; for then he would not esteem those Vailed, whom the Lord hath unvaild, nor attribute these sayings of his, and this his book, to the Light within, which those whom the Lord hath unvaild and keepeth unvaild, in his pure Spirit and quickening Life, know to have come from the darkness within, and not from the true Light: but the true eye, in the truly Living, sees through it, and hath no union with it; but returns it back thither, from whence it came. O how deeply doth Antichrist blind and deceive men; that that which is their own state, they cannot see to be so! but apply it to others, whose state it is not, and so Justify themselves in that wherein God Condemns them, and condemn others in that wherein God Justifieth them! This is sad work, and will have a sad Issue!

Seventhly, He saith, There is an invisible Woman in every visible man, and there is an invisible man in every visible Woman, and the man Christ Jesus, who is the Light of the World, he is in them both, &c.

Rem. Is not he now in the Notional and comprehending part, mudling himself and others (whose ears are open to him) about a Woman in a man, and a man in a woman, and Christ in both? Whereas Truth is a plain thing; Which they that come to feel and abide in, feel and witness redemption, and preservation out of the comprehending part, and the dead notional knowledge thereof.

Eightly, He saith, He doth not own the Judgment and Opinion of those ministers, nor yet their superiority, who say, He that is not justified by the witness of God in friends, is condemned by it in himself.

Rem. I shall not now argue that there are true Ministers, and that there is a true superiority (some being greater and some less in the Covenant and Life of Truth) which every one that heareth and learneth of the Father, and so is taught of God, will own: but to the thing it self. The witness of God is but one in all, and it condemns nothing, but what is not of God: and what his witness in another condemns in me, his witness in me (when ever it ariseth and speaketh in me, concerning that thing) cannot but condemn also.

It is true, as he saith, that Justification is by Christ alone, who is the head in every member, &c.

Rem. But Christ is in other members also, as well as in one: and his Life hath Power to judge and condemn: and it judgeth and condemneth no where, but that which

which is to be judged and condemned. So that wherever Christ's Life in any judgeth & condemneth any thing, that is judged & condemned by Christ. And the Saints have Power and Authority in Christ, not only to judg and condemn the World, but also to judg and condemn fallen Angels and Spirits. To what end are they bid to try the Spirits, if after they have tryed them, they may not judg and condemn, what they find Life and Truth judging and condemning?

Ninthly, He excepts against that passage in friends Paper (as he recites it) that none are to Minister, but those that are reconciled to the Church, and have the Approbation of the Elders.

Rem. What is the end of Ministering, but to gather out of the World into the Church, or to build up the Church? and are they fit to do either, who are not reconciled to the Church? or whom the Spirit, Life and Power in the Church and Elders hath not unity with?

He further saith, *that God was in Christ, Reconciling the World unto himself, and not to the Church (saith he) he remembers no such Scripture.*

Rem. God added to the Church such as should be saved, and were they not reconciled to it, before they were added? And Christ said, concerning that Brother that would not hear the Church, that he should be looked upon as an Heathen or a Publican: and are such as will not be reconciled to the Church, nor hear it, allowed by God to Minister, either to gather into the Church, or to build up in it? and surely it cannot be. There can be no true Ministering out of the Life and Spirit of the Body, or Church that is in God. And all such as have thus gone out from God in whom the Church is, have Ministered against the Life, Spirit and Power, but not in it: but in Antichrists Spirit and Power, and against the Truth.

Tenthly. He saith, Christ the Light within, will not give his Power and Authority out of his own hand to any man or men: for unto him alone is all judgment in Heaven and in Earth committed in matters of Conscience.

Rem. Is Christs Power given out of his hands, when his Life and Spirit in one judgeth concerning that which is evil and out of the Truth in another? Doth not the spiritual man judg all things? Doth not Christ teach and enable him so to do? Is there not such a gift of his to discern spirits? Cannot the ear that is Circumcised and kept open by the Lord, cast speeches and actions, and discern when they are out of the Life, and when in the Life? and doth he give the Power and Authority out of his own hands, in enabling them so to do? What dark expressions are these, and dead too; not so much as literally true.

Eleventhly, He saith, Christ the Light within is able to break, and he is also able to bind up that which he hath broken, and to heal that which he hath wounded, &c.

Rem. And hath not Christ put a spiritual rod and sword into the hands of his Church and Ministry, with which to smite and wound, as his Spirit guides and leads them? Have they not Power both to bind and loose as Christ saith? And is not this a wounding and healing virtue and Power; After Christ had said, *Tell the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen man or a Publican;* doth he not immediately add, *verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever shall be loosed on Earth, shall be loosed in Heaven?* Mat. 18. 17, 18. Is not this Power and Authority necessary to the true Church? what, a Church, and not have Power over her own members; but every one left, to the dictates of what they shall call the Light within, and not be subject to the judgment of the true Light, Spirit and Power of Christ the head in the Living Body? What a Church were this?

a meer *Babel*, an heap of confusion, a Body that would never be at unity in it self. But God is the God of the order of his own Spirit, Life and Power; and not of such confusion. This Doctrine may go for truth in *Babylon*, but can never be owned in Gods *Jerusalem*, where his Spirit did build up and defends the Buildings, and judgeth out all such sandy and windy Doctrines, which are loose and airy, and have not a ground or bottom in the Truth.

Twelfthly, He saith, *There is fallibility attends all those, who are Regenerated, and born of the Spirit of God, who is Light, and that it is possible for them to err from the Light again, &c.*

Rem. He doth herein lay the state of the truly regenerate and born of God, lower than the Scripture layes it. The Scripture saith, *whoever is born of God, doth not commit Sin; for his seed remaineth in him, and he cannot sin, because he is born of God*, 1 John. 3. 9. And again, *We know that whoever is born of God sinneth not, but he that is begotten of God keepeth himself, & that wicked one toucheth him not*, c. 5. 18.

There is a gathering into the Seed, and an abiding in the Seed: and there the Soul is in the strong Tower, and munition of Rocks, where the Enemy cannot reach. *Adam* in the fall was in a Fallible State: Is the renewed, the redeemed State as fallible? What State is that wherein Truth is so natural, and the Soul so one with it, that it can do nothing against the Truth, but for the Truth, as *Paul* speaks? What State is that, wherein Men overcoming, shall become Pillars in the House of God, and shall go no more out? *Rev.* 3. 12. But, let Men be never so fallible; the infallible Spirit and Power is given to the Church of God, to guide them in true Understanding and Judgment; especially in all things that relate to, and concern them, as a Body: and they that are of the Truth, and in the Truth, love the Judgment of Christ the Head in her; but they that are of another Spirit, and would have liberty out of the Truth, to the transforming Nature and Spirit, cannot abide it. What were my Life in me, if it did not Judge in me? And, What were the Churches Life, if it did not Judge in her, and Condemn all that riseth up from a contrary Spirit and Nature? What means that Promise, *Isa.* 54. 17. *No Weapon that is formed against thee shall prosper, and every Tongue that riseth against thee in Judgment, shalt thou Condemn?*

Yet he Confesseth, *That God is infallible, and that no fallibility attends him; but denies The very Regenerate and Born of the Spirit to be infallible, and that it is possible for them to err from the Light; again, the Enemy which is the Power of Darkness, presenting to them the Fruit of the Tree of Knowledge, &c.*

Rem. If God be infallible, as he confesseth (though it is to be questioned, whether from any true Knowledge of Nature, or only from the Comprehension) and God beget Children: into what doth he beget them? whether into a fallible Nature and Spirit, or into his own Nature and Spirit, the least Degree whereof is infallible? When Men are truly turned to God; there are great and precious Promises made to them, which through Faith, Obedience, and Diligence, they come to Enjoy, whereby they are made *Partakers of the Divine Nature*, 2 Pet. 1. 4. And when they partake of the *Divine Nature*, Do they partake of a Nature that is fallible, or infallible? *He that is joyned to the Lord, is one Spirit*, 1 Cor. 6. 17. and, Is that one Spirit a fallible, or infallible Spirit? There is one Baptism, wherewith the truly Living are Baptized: and, Doth that Baptism wash away that which is fallible, or no? The Church of Christ, the Body of Christ, the Spouse of Christ, the chaste Virgin that is Married to Christ, is one with Christ: Is it one with him in fallibility or in infallibility? Bear with me, for I am constrained to speak these things for Truths sake, for the Churches sake; yea, for Christ's sake, and for the sakes of them who cry up the Light within, in words, and yet are deceived about it, and know it not; but are erred from it, and have set up the darkness of Anti-Christ in their Minds, instead of it, which with them goes for the true Light: and in this they Judge that which is true, as if it were false, and

Justify

Justify that which is false, as if it were true, both in themselves and others; both which is an abomination to the Lord.

He saith, *There is a Fallibility attends all those that are Regenerate, and Born of the Spirit of God.*

Rem. What all? Those that come to the highest pitch, and greatest growth, Can they not pass fallibility, and arrive at infallibility in a measure, and abide in it? To be Regenerated and Born of God, is an high State: it is not for every Notionist, and Comprehender to be talking what is Experienced there. There is a Regenerating, and a being Regenerated. There is a following Christ in the Regeneration, and there is a conformity to him in his Death, and in his Life too. It is not good for him to be speaking much concerning that State, but rather to wait, to be led into it, and to arrive at it in the true Travel. But how, he that is Regenerated is one with Christ (and is in measure as he is) is hard to be known, and harder to be uttered. But he that is in this State, hath Witnessed the holy Calling, and Faithfulness to him that Called, and the Election, and is one of the Chosen, or Elect of God; and Christ saith, such are beyond fallibility; for speaking of false Christs, he saith, *If it were possible, they should deceive the very Elect*, Mat. 24. 24. plainly signifying, that it is impossible.

Now their possibility of erring he lays upon the Enemies, presenting to them the Fruit of the Tree of Knowledge, whilst they are in Eden, p. 6.

Rem. The Enemies presenting Temptations, doth not imply a possibility of letting in the Temptation, and so of Erring in all, to whom he doth present things. For he presented things to Christ, and yet it was impossible for that Spirit and Nature, that Christ was of, to let in his Temptations.

But then, immediately in the next Words, he sheweth, *How this possibility of falling is upon the Enemies, presenting to them the Fruit of the Tree of Knowledge, namely thus, Their Minds taking delight in it; and they feeding upon it, the Enemy hath power to draw their Minds out of Eden again.*

Rem. The Regenerate and Born of God, are partakers of the Divine Nature, and wait on God for Living Food, and receive it of him, and live by it, and cannot abide dead, dry, notional food, nor feed upon it. Blessed be the Lord, there is that Birth known, which can feed on nothing but Life it self. And let the power of Darkness present the Fruit of the dead Tree never so often; the living Babe will not meddle with it, but Hungers, and Thirsts after Righteousness, and desires the sincere Milk of the pure living Word, that it may grow thereby. And if this holy Nature be put into the Babe; How much stronger is it in those that are grown in Truth, and who come to be Naturalized into it, the contrary Nature being Crucified, and Slain in them by the Cross of Christ, and the New and Holy Nature Ruling in them?

Thirteenthly, He saith, Wherefore, I do believe that I ought not to subject my self to what the Church imposeth.

Rem. The Church of God under the Law, walking in that outward Covenant, was a glorious Camp or Body; and had outward Power, according to the outward Law, appertaining to it. And the Church of God under the Gospel, walking with God according to the Covenant of the Gospel, is a Glorious, Spiritual Body; and hath inward Power belonging to it: and though not the Church merely as Men; yet that Spirit and Power in the Church, ought to be obeyed by every Member thereof, in things pertaining to God. So it was in the Apostles days; they that were not disorderly and unruly, were obedient to the Spirit and Power of God in the Apostles, and Churches then, 2 Cor. 7. 15. and ch. 29. who had

Power to Judge those that were within, 1 Cor. 5. 12. And those that are indeed of God, will be obedient and subject to his Spirit and Power in his Church now; And there is nothing else desired, but obedience to the Lord, as he moves, guides, leads, and orders, both in the particular, and in the general.

His Reasons why he doth not believe, That he ought to subject himself to what the Church imposeth, are these: *For then, saith he, I must believe that it is God in them, which doth impose those Tokens of Bondage upon their Brethren.*

Rem. The Church is called into the liberty of the Gospel, and her Children are Born of the word Immortal, and of the Truth which makes free: and it is not the Church its Nature, either to receive or impose Yokes of Bondage; but to stand fast, and to exhort all her Members to stand fast, in the liberty wherewith Christ hath made them free. But where there is any thing unruly, and contrary to the Power, that is to be Yoked down by the Power.

And the particular waiting upon God in his holy Spirit, Light, and Power; the Spirit, Light, and Power, will discover what is disorderly, and unruly, and not of God in the particular, and lay a Yoke upon it. The Church also waiting upon God, in their Meetings together in his Name; the Lord will discover what is hurtful to the Body, and contrary to the Life of the Body, and lay Yokes upon it: and he that refuseth this Yoke, keeps alive that which is impure and fleshly, and keeps down the Just in himself.

But indeed, he that doth not believe God in his Church, and that his Spirit, Life, and Power, sits as King there; he is not in a capacity to obey aright, because he doth not discern nor acknowledge that in the Church, which alone is to be Obeyed.

Another Reason he gives is, *Because (he saith) he must also then believe that the Church is Infallible, and cannot Err.*

Rem. The Spirit of God is infallible, the Power whereby the Church was gathered and built up, is infallible. Christ is infallible, and hath given to his Church of his Infallible Spirit; without which, they cannot be preserved or act aright; And, Is the Church in God fallible? And this Spirit will not fail them in their waiting upon him: and the Church which is one with Christ, Married to Christ, Joined to Christ, partaketh of his holy, living, and infallible Nature.

Judge in the Truth, how it would suit: an holy Head, an unholy Body; a living Head, a dead Body; an infallible Head, an elect and chosen Head; but a body very lyable to be deceived and err. Hath not the Church that Spirit, that Life, that Power of the Lord Jesus Christ, her Head with her, that is able to keep her from erring? And Is it not her earnest travel, and desire to keep to it her self, and to have all her Members kept to it? And, Will not that Power keep, and preserve all that keep to it?

He addeth further to the foregoing Words, *Which thing I cannot believe, for then I must believe these particulars following.*

First, I must believe that they are as infallible, as God is; and that it is as impossible for them to err, as it is for God to err.

Ans. No, A Man may believe, That God hath given to his Church a glorious proportion of his Spirit, to dwell in them, and guide them, as his Sons, Spouse, and Wife; and that they are Married to him that is infallible, and partake of a blessed proportion of his Nature; and yet not believe, that they are as infallible, as God is. The Lord is absolutely infallible of himself: what infallibility the Church hath, is by Gift, by Union, and Communion with the Lord her Husband and Maker.

But, Doth he believe, or will he go about to maintain, that the Church hath nothing of the Infallible Spirit of her Husband? Or that she is to act in a Fallible Spirit? Or that she is to act nothing at all? But only direct Men to the
Light

Light and Spirit within, and let her Members alone, though she infallibly (by the Infallible Spirit and Power) know that they are deceived and err, and see (with the Anointed Eye) that they are going from, and acting contrary to the Light in their own particulars? If she should do so, she would shew little Care over her Children, and small Regard or Faithfulness to him, who hath entrusted her with his own Spirit and Power, for Edification and Salvation, and not for Destruction.

Secondly, *That no Man or Woman shall ever attain to any higher measure of the grace of God then they, and that they are come to the highest revelation that can be attainable by the Spirit of God.*

Answ. The highest measure of Life and of the Spirit, is not necessary for the Government of the Church: but a true measure. And a true measure the Lord hath ordained for his Church; and Christ the Head is not absent from his Church, but present with it, to supply with what Wisdom and Power he seeth needful. And where is the attainment and growth in grace? Is it in the Church, or out of the Church? Doth not the Lord add to the Church such as shall be saved? and is not their growth there? And if any member be blessed, and grow ne er so abundantly in grace, it is the growth of the Church, and the Church is glad of it. Now if it be a true growth, they would have Unity with the Church, and mind the Peace of the Church, and be subject to the Spirit and pure Power of Life in the Church: else their growth is in another Spirit, which the true Church can never own.

Thirdly, *And that there is no more to be made known by the Spirit of God, in the Sons and Daughters of Men, but what already is made known to them.*

Answ. The particulars owning a measure of Life, of Truth, of the Spirit and Power doth not argue there is no more to be made known, or revealed in the particular. And the Churches owning a fuller measure dwelling in the body, than in any one particular (for the greatest fulness in any particular doth but go to make up the largeness or fulness in the body) doth not argue that the Church shall not grow, or be enlarged and filled, as it grows. But if he intend the growth of any, departing from the Church, or out of the Spirit of Life of the Church, who hath her Life from the head, and is in unity with the Head: that growth we cannot but deny, finding it, by constant tryal and experience, to be a growth in Notion and Comprehension, out of the feeling life and power.

Now this kind of growth, I do not desire ever to know; the Lord also preserve others out of it, and open their Ears to hear the voice of Christ, an' of his Church, that they may be preserved out of it. For had this been hearkened and kept to, things had been better with many, as to their inward State, true Peace with the Lord, than they have been.

Fourthly, *Or if there be any thing more to be revealed by the Spirit of G.d, that God will make it known to them, and to none else.*

Answ. The true Church doth not limit God, where he shall reveal, or not reveal, but owneth God in what ever it reveals in any man upon the Face of the Earth. For being in Unity with Gods Spirit, and born of the Immortal Life, they are in the feeling sense and knowledge of what came from the Life in ages past, or in this present age; and are in Unity with it: yet they know, the Lord revealeth the Mystery of his Truth and Kingdom in the Churches, and the growth is in the Churches.

Now if any in *Lucifers* Nature, will hearken to that Spirit which despiseth Gods Church, and rend from it, and think to grow above it; and expect this Growth in their high notions and comprehensions about things, in that exalted mind, should be owned by the Church; they will be mistaken: for the true Spirit, which knows all things, and guides the Church, will not guide the Church to own any such Spirit or Growth; but to judge and condemn it in its greatest spreading and exaltation.

There were those in the Apostles dayes, who would seem to be grown high, and to be spiritual, far above the Apostles, and such as lay low in the Truth, and o-

beyed the holy Commandments; and yet were far short of their Life: as may be seen Abundantly in his Epistles to the Church of *Corinth*. But what saith the Apostle concerning such? *If any man think himself a Prophet or Spiritual, let him acknowledge the things that I write unto you, are the Commandments of the Lord*, 1 Cor. 12. 37. And did not he give Commandments about those that were unruly, and would not be subject to the Order, Power and Government of Gods Spirit in the Church? And did not the Apostle say of unruly Persons, and vain Talkers and Deceivers, that their mouths must be stopped? *Tit. 1. 10. 11.* What, had the Church or Ministers, in the first promulgation of the Gospel Power to stop mouths? Yea, in the Spirit that was in them and with them, they knew which was the vain talkers, the unruly and deceivers, and what mouths were to be stopped, and what Power would stop them?

Fifthly, He saith, Friends, I would have you seriously take into your consideration some of your Doctrines and Principles which are commonly preached among us, how they can stand with Gods Sovereignty, Dominion and Glory, that either the Seed or God should arise in Man.

Rem. Christ preached a Seed, even the Kingdom like a grain of mustard-seed, and this Seed sown in man. Now if it was sown in man, in his earthly heart, Nature and Spirit, then the earth was over it, and did cover it, and it was to spring up or arise over and above the Earth; and the pure Power, Wisdom, and Glory of the Father to appear to be manifested in it.

Is this such a strange Doctrine to him? where are his Spiritual senses? How was he convinced? was it without the feeling of the seed? If he truly felt it, where did he feel it? did he not feel it in the earth? was there not much over it?

I am sure, we who were truly convinced, felt it so; felt the pure seed under, suffering the pure Life under, the pure measure of truth under, and much of the Earth over it, the Lamb slain inwardly by sin and transgression, and blessed be the Lord, we felt also the Earth Judged, and removed out of its place; the Earth ploughed up, and the seed springing over all that's Earthly, and growing up in that which God made New, over that which was Old.

And did not God arise outwardly, in the manifestation of his Power outwardly, among the outward Jews? And, Doth not he arise inwardly, in the manifestation of his Power inwardly, among the inward Jews? Are the Enemies ever scattered inwardly, till Gods arising inwardly? What kind of Convincement or Growth, hath that Man been acquainted with, who never Experienced these things?

Now having proposed this, he asketh some Questions, which as the Lord shall open my Heart, I may return Answers to: not after a Notional way, but as the Lord hath given me the Knowledge, Feeling, and Experience of the thing.

His First Question is, *Whether the Light or Spirit, Seed, and God, be not all one and the same thing?*

Answ. God is the Fulness, the Seed is a measure, and manifestation of him, the infinite Fulness. And as he is Light, and Spirit: so the Seed that comes from him, or that the good Husband-man Sows, is Light and Spirit also.

His Second Question is, *How came this Seed of God to be under, or beneath in Man?*

Answ. Any Man that knows the Truth in the holy Experience, and hath been Tempted, and let in Sin upon him, may know what comes then under, and how it comes under. The Spirit by Sin is Grieved; yea, the holy Spirit may be quenched, and Man may Crucify to himself the Lord of Glory.

His Third and Fourth Questions are, *What shall raise it up? And, By what?*

Answ. to both, The Power of God, the Spirit of God, the Life of God, entering into its own in Man, entering into the Witness, raiseth it up, brings that under, which resisted, oppressed, and kept it down. The Power of the Almighty, by his out-stretched-Arm, crusheth *Pharaoh* inward, and brings his Spiritual Seed out of Spiritual *Egypt*, *Sodom*, and *Babylon*, in all which the Lord, in all Ages, hath Inwardly, and Spiritually been Crucified, by them that have resisted his holy Spirit, in the pure Manifestations thereof: for what is done to it, is done to him. *Saul, Saul, Why Persecutest thou me?* Lastly,

Lastly, *Whether the Appearance of God in Man, to Man by his Spirit, be not for the quickening and raising of Man, both Soul and Body, out of a State of Bondage and Captivity?*

Ans. Yes, it is: But how doth God raise up Man? Is it not by joyning him to his Seed, and causing him to bow to his Seed; and suffer with his Seed, and deny that which is contrary to his Seed; so that the Seed, which hath been grieved, and burden'd with Sin and Iniquity, may rise up over it, and crush the Head of the Serpent in the Authority, Power, Dominion of the Fathers Life? Who of the Redeemed Ones, that have Witnessed true Redemption, have not Witnessed God, bringing that up which was down, low, deep in the Heart; and bringing that down which was high, and exalted over it?

But for the raising of God, that is but his misrepresentation of this sound Doctrine, and holy experience: for Christ himself, who was God, and the Resurrection and the Life; yet the God-head was not raised in him, but the Resurrection, and the Life raised that Body. And that of him, which he soweth in us, and which differeth in the Soul, through the souls sin; he raiseth up in his own holy Dominion, in them that come to suffer with it, and to bear the Cross with that which Crucifieth sin.

This is sound Doctrine and sound Experience, Universally experienced by all that know the inward truth, and have subjected to it. They have felt what truth was, and where it was; and what it is, and where it is; and what they are in it, and by it; blessings and praises over all unto him, who by the working of his most Glorious Power, hath brought this about in a remnant, whom the Lord hath visited and shewn Mercy to.

Let him wait for true understanding, from him who is able to give it, and answer me this one question then, *Doth not the Devil, the Enemy of Man-Kind, hurt after the Precious Life, even in those that come to witness Redemption in measure from him? and if at any time they hearken to his temptations, and let him in, doth not the Life receive a wound? is not the Spirit grieved? is not the tender, righteous, living Plant hurt?*

O the tender Mercy of God to permit his truth, his seed, his son; not only to suffer for man, without the Gates of Jerusalem, but also to suffer in Man, even in the streets of Sodom, where our Lord was in Ages past Crucified, and is spiritually Crucified to this day! *Rev. 11. 8.*

He saith, *The Kingdom of Heaven is within all men and women, and Heaven is above Hell, and the Light is above Darkness,* p. 7.

Rem. If he mean that their Nature is so, I grant it: but if he mean that Heaven, or the Light which is Heavenly, is uppermost in men who are under the Kingdom and Power of Darkness, he is utterly mistaken: for in the Kingdom where Satan and Antichrist Reign, Antichrist is there exalted (in that heart) above all that is called God; even above the Light, Spirit and Power, which ought to be Worshiped and Obeyed there, but is not: and there is need of the Arm and Power of God to be awakened, and to put on strength there, to cut Rahab, wound the Dragon, and bring him under, and to bring up the Seed into its heavenly Authority, Dominion and Power (which is due unto it) in that heart.

He saith, *The Seed is to redeem, and not to be redeemed.*

Rem. This is true, relating to the Seed, as it is in it self: But as God hath bestowed it on man, given it as a Gift in man, and it condescends to his Condition, descending into the lower parts of the Earth, and suffering with man, that it might bring man into its Death and sufferings, and so raise it in and with it self: so the mighty power of Life, from whence it came, is to be revealed in it, and bring it out of Egypt, and the darkness wherein it finds man, and in the tender Love of God to man, bears a share with him. It is not the Jew outwardly that pierced Christ, but the Soul inwardly by Transgression pierceth his Life and Spirit: and as it comes to true sense and Faith, looks upon him whom it hath pierced by Sin, and mourns bitterly over him, and turns from and hates that Sin, whereby it pierced him.

He saith, *The Seed in both Man and Woman, it is both God and Christ, and it is above the Seed of the Serpent in all, and he is in himself, &c.* p. 7.

Rem. Who denies that God and Christ, and the Holy Seed, which are one in Nature, though not in Measure and Fulness, as he is in himself is above the Seed of the Serpent?

He addeth further, *Neither hath mans mind been so blinded, that he could not see his Sins by the Light,* P. 8. L. 38. (as corrected by the Errata.)

Rem. There is an eye that the God of this World blinds, that it may not see the Glorious shinings of the Light, 2 Cor. 4, 3, 4. And the eye that is blind, cannot see, till God opens it. The outward eye cannot see the shining of the outward Sun, but as it is opened: nor can the inward Eye see inward things, but as the Lord opens it. *Paul* was sent to the *Gentiles*, to open their Eyes, and to turn them from Darkness to Light, *Act* 26 18. So that Mans Eye is blinded, that though the Light shine in the Darkness, yet he cannot see, nor walk in the way of the Light, but as God anoints, and opens his Eye; *Anoint thine Eyes with Eye-salve, that thou mayest See,* Rev. 3. 18.

But I beseech him, in the tender Bowels of Love, to consider where his Standing is, and what it is in him, that brings forth these Things: For, I am sure, it is not the true Light, where-with God hath shined in the Hearts of his People, and doth shine at this Day. He mistakes the true Light in others, and calls it Darkness; and also mistakes the Darkness in himself, and calls it Light: And, Whither, after this rate, may he wander in his uncertain Notions and Comprehensions; and while he is thus talking of God, and Heaven, and the Light within, he be found among them who blaspheme God, and his Tabernacle, and them that dwell in Heaven?

What I have hitherto took notice of, may sufficiently manifest, even to himself, could he retire low enough, where the true Understanding and Knowledge is given) how he hath erred from the true Light, and but pretended to it, and not been led by it, in what he hath now writ.

As for the other Part of his *Book*, though I could say much to it, if the Lord did require me; yet finding it chiefly to be Matter of Notion and Criticism, my Heart is not engaged to meddle with it: For it is not in me, to bring People into such Critical Disputes, about an Invisible Man; or Invisible Woman, or who was the first Invisible Man; which one while he seems to call *God*, or *Christ*; another while the Son of Perdition, or Power of Darkness he calls the first Invisible Man; as pag 21. for which I am satisfied, he can produce no *Scripture*; which he requires of *Friends*, for what they assert.

I must confess, I see no Profit in his meddling with such things; but rather drawing the Minds of the People into forbidden Knowledge, and airy Comprehension about the Heavenly Things, and feeding that Part in themselves, which should not thus be suffered to fly aloft, but be kept under.

And happy were it for him, if he could feel the Truth, Seed, and Life, (which is grieved in him) rise above them, trample them down, and reign over them: But he must experience great Humility, and a long Travel, before he can come to witness this.

As for his denying himself to be of us; indeed he hath sufficiently manifested by this *Book*, and by his strange Notions and Comprehensions therein, that he is not of Us; but a Stranger to that Life, Spirit and Power, which hath gathered, guideth, and preserveth Us out of such Paths as these.

And, O that he did not hug so many Notions, (and those very strange ones too, contrary to the Truth and Holy Experience, in the Hearis of *Goa's* Redeemed Ones, and the Holy Scriptures, as hath been already shewed) and get such Comprehensions into his Brain, concerning the saving Power; but wait to descend, and come down thither, where he may feel it in his Heart; and that will preserve him, for the future, from such Contradictions and Confusions, which the o-

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ther Part of his *Book* is also too full of; which, if the Lord please, he may draw forth some other to lay open, for the Vindication of Truth, and its true Testimony, from his Spirit, and false Testimony, uttered in very strange and extravagant Expressions; not at all suitable to the Nature of Truth, but rather to the Nature of that dark Spirit, from whence it came; which the Lord of his tender Mercy manifest to him, and Redeem him from, into a tender, living, humble Sense of the meek and lowly Principle of Life, in the Heart.

THE POST-SCRIPT.

Since the Writing of the Former, and my not intending to meddle with the Rest, there hath something lain upon me, as to some few Passages therein also, to write a few Words, by way of Testimony, to *One or Two* Particulars therein: But that which mainly lay upon me, was somewhat in Relation to his *Post-script*; he looking upon it as so Unanswerable, and yet so plain, and clear an *Answer* arising to it in my Heart.

First, As to his main Controversy with *Friends*, about the *Christ that Dyed at Jerusalem*, (he affirming, *That neither Justification nor Condemnation is by Him*; and reproaching *Friends*, as *having gone back to the Professour's Christ, and Saviour, who Dyed without the Gates of Jerusalem*, as pag. 17. p. 21. & p. 26.) this is in my Heart to say:

Rem. Is Christ divided? Is there One Christ that Dyed without the Gates of *Jerusalem*, and Another that did not Dye? Or, Is it not the same Lord *Jesus Christ*, who Died without the Gates of *Jerusalem*, according to the *Flesh*, and yet was given alive in the Spirit? Do we affirm, that the God-head died? (no, we do not so much as affirm, *That his Soul dyed*, as he doth, p. 19.) but according to the *Flesh* he dyed; that is, he who was the Resurrection, and the Life, laid down his Life, and took it up again, according to the Commandment of his Father.

Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Justifier, Condemner, Saviour, or Intercessor, than he that laid down the Life of the Body, offering it up a Sacrifice to his Father, without the Gates of *Jerusalem*. Who is he that Justifyeth? Is it not God, in and through him? And, Who is he that Condemneth? Is it not *Christ that dyed*? (And, Where did he dye? Was it not without the Gates of *Jerusalem*?) yea rather, that is *Risen again*, &c. Rom. 8. 33, 34.

Secondly, The next thing that lies upon me to take Notice of, is writing against Sense, and disowning the Exhortation to come to a Sense, and to wait in a Sense, and abide in a Sense, &c. as p. 25.

Rem. Though I have given a touch at this already, in the fore-going Part; yet there is some-what more lies upon me. The Inward Man, the New Man, the Spiritual Man hath Inward and Spiritual Senses. *Christ's* Sheep have Spiritual Ears to hear his Voice with, and a Spiritual Eye is given to the Spiritual Man, to see Him who otherwise is Invisible.

There is also a Spiritual Taste, to savour and distinguish between that which is Living, and that which is Dead; between that which is Corrupt and Unwholesome, and that which is Wholesome Food; and by the Exercise of these Senses, the Children of God become more and more skillful in discerning between Good and Evil.

Heb. 5. 14. And in this Living Sense, the Elect cry unto God against their Enemies, and are heard and preserved by him, and shall in due time be fully delivered, *Luk. 18. 7, 8.*

The truly living, are truly sensible. Indeed, if he could take away the Sense of Life, and the Judgment of Life from God's People, it were an easy Matter to deceive them with such kind of Notions and Comprehensions, as he hath brought forth in this his Book. But the Lord hath given a living Sense, or Senses to his, and pure Living Judgment therein: which their Minds being kept to, it is impossible for this Spirit, or any such like, with all its Inchantments, to prevail upon them; because the Sheeps Ear knows the Sound and Voice of Life, from the Sound and Voice of Death, let *Anti-christ* transform in any of his Ministers never so mysteriously.

He saith, *God is not a Sense, nor is his Spirit a Sense.*

Rem. It is not for him, in his Notional Way, to say what *God* is: He that made the Eye, shall not he see? He that made the Ear, shall not he hear? Doth he beget his Children into a living Sense, and bestow living Senses upon them? and, Hath not he the Thing in himself much more?

But let me ask him this Question: Did *God*, the Holy Begetter of Life, ever beget him into a living Sense? If not, he was never of Us: If the *Lord* did, let him wait to be begotten so again, and he shall soon be one of Us again, and judge in the true Spirit, Life, and Power, what he hath here Writ and Published abroad in the wrong; and he shall no longer believe, that this his Writing was written from the Testimony of *Jesus* in him, (as he expresseth, *pag. 21.*) but shall experience the Life of *Jesus*, condemning it in his own Heart; as I am sure, it hath done, and doth in mine, and cannot but do in all that have been gathered to, and abide in that which keepeth livingly sensible.

Thirdly, The *Third* Thing, and that which most lies upon me, is that Charge of his upon Friends, *That they do shew more Homage, Reverence, and Obedience to the Form outwardly, than to the Power of God inwardly; and that they Worship the Form beyond the Power, because they keep their Hats on when they Wait and Worship in Silence; but in publick Prayer, both Men and Women either Stand up, or else Kneel down; and the Men all put off their Hats: Herein (he saith) they Worship, Reverence, and Adore the Form outwardly; and the Words, more than the Word of Life in their Hearts, &c.* This Practise he would have them vindicate, if they can: *Indeed, he hath sufficiently Condemned it, and more than God hath allowed him to do, or will justify him in.*

Rem. The Thing is nakedly and plainly thus: The Great *God*, by the Arm of his Power, hath gathered a People to Himself, and taught them to Worship Him in his own Spirit and Truth: Yea, he hath taught us to be continually Retired, and upon our Watch, and in his Fear; eying, and regarding Him in all we do.

Besides this, He hath appointed us solemn Times of Meeting together, to Worship Him; in which Times, we do, in a more solemn, and after a more especial manner, retire to feel his Presence with us, and holy Spirit and Power working in our Hearts, and ministring to us. And, blessed be the *Lord*, he is still found, according to his Promise, in the Midst of us; and doth give us pure Breathings after Him, and pure Sense of Him, and pure Praises to him; even Praises from, and in that which is pure.

Yet, while we are sitting thus waiting, or when Breathings or Praises arise, we are not taught or required of the *Lord*, to pull off our Hats, or kneel on our Knees.

But, when the *Lord* moveth and calleth any forth (for the Assembly, or in the Name, and on the Behalf of the Assembly) to offer Prayer or Praises to *God*; then, to signify our Unity in the Spirit, and our joint Reverence to our *God*, we are moved either to Kneel, or Stand, as the *Lord* shall incline our Hearts, and to uncover our Heads before Him. And in this we do not adore the Form, as our

God

God knoweth, and beareth witness; but Him who hath taught us the Form, and who teacheth us to continue therein, and justifieth us in the Use and Practice thereof.

And, What Spirit is this that Condemneth us, after this vaunting manner, as if he had brought forth such a manifest Evidence of our Adoring the Form, as could not be Answered?

The last thing, which lies on me to take Notice of, is those Words about the Close of his Post-script: *I have yet another Book, that is written in and from the Spirit of God; the Tendency of which Book, is for the Overthrowing of all Anti-christ's Ministers in this Nation, &c.*

Rem. This Testimony lyes on my Heart concerning him, that he is not in a Condition, or Capacity, to write or speak in or from God's Spirit. He may pretend to have Written this, or to Write another Book from God's Spirit, but he doth but take the Name of the Lord in vain, in so doing; and the Spirit of the Lord will without doubt through some of those that are in him, that is true, give a sure and certain Sound, and Testimony against his false Pretences.

O! That he could indeed think, or write, or speak against Anti-christs Ministers, and against the Spirit of Anti-christ: which if ever he be able from God to do, he must first see how Anti-christ hath prevailed over him, and darkened him; and how he dwelleth and reigneth in his Heart, as if he were God; yea, he must deny his present Light and Spirit, and call it no more *Christ*; but feel that which is now little and low in him rise (through his Sense of it, and Subjection to it) over that which is now so high, and so exalted above the Measure of Truth in his own Heart: Which, if it were so, or might once be so, How glad would my Soul be for his sake, which is now grieved to see him so lifted up, and so mistaken, and so deeply to err, both concerning himself, and God's People, Church, and Ministers, and concerning God's Light and Spirit, denying, debasing, and casting down *that*, to exalt *himself*; that so he might set up the Wrong, instead of the Right, and be justified and owned by the one, seeing he cannot by the other!

The *Lord*, if it be his Will, in tender Mercy to him, bring him down from his high Seat, and exalt that Holy Blood of the Covenant, which is now trampled under foot by him, that his Soul may be saved, and not perish for ever, (in the Day that never shall have end) from the Presence of the *Lord*, and from the Glory of his Power. *Amen.*

THE END.

SOME

S O M E

Mis-representations

Of Me concerning

**Church - Government
C L E A R E D.**

A N D

The Power and Authority of GOD's Spirit, in Governing His CHURCH, Testified to.

By One, whom it hath pleased the Lord to make a Member of the Church, which he hath Gathered, and Preserveth by his own Almighty Arm; who accounteth it his Duty and Honour in the Lord, to be Subject to the Government and Ordering of his Spirit and Power in his Church,

Isaac Pennington.

That ye submit your selves unto such, and to every one that helpeth with us, and laboureth, 1 Cor. 16. 16.

Obeys them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you, Heb. 13. 17.

Likewise, ye Younger, submit your selves unto the Elder; yea, all of you be subject one to another, and be clothed with Humility: For God resisteth the Proud, and giveth Grace to the Humble, 1 Pet. 5. 5.

And be not drunk with Wine, wherein is Excess: But be filled with the Spirit, and submitting your selves one to another in the Fear of God, Ephes. 5. 18, 21.

THE PREFACE.

UPon occasion of the Suffering of our dear Friends and Brethren in New-England, cruel Imprisonments, many hard Usages, and at last (some of them) Death itself, for their Obedience and Faithful Testimony to the Lord, and his precious Truth; and because of the undue Covering thereof, by the Grounds and Causes produc'd to justify their Proceedings; I was engaged to shew the Nakedness, and Unreasonableness thereof, in a Book, Entitled, An Examination of the Grounds or Causes, which are said to induce the Court of Boston in New-England, to make that Order, or Law

Law of Banishment upon pain of Death against the Quakers, &c. Whereunto somewhat was added (being very proper to the subject in hand) about the Authority and Government which Christ excluded out of his Church, which also occasioned somewhat concerning the true Church-Government..

Now this latter part (about Church-Government) hath been so Misrepresented, as if, because the wrong Church-Government was Excluded, the Exclusion of all Church-Government was intended by Me, there being no notice taken of my owning the true Church-Government, but only some passages of my disowning the false produced, as if they intended to overturn and deny all Church-Government, which never was intended by Me: for in that very Book which is thus made use of, I did positively affirm the necessity and use of the true Church-Government, which may more fully appear in that which hereafter follows.

Some Misrepresentations of Me, concerning Church-Government.

FOR the Manifesting that I am Mis-represented, and the clearing of my Innocency from those Misrepresentations, this is on my heart;

First, to set down those words which John Pennyman hath cited out of that part of my Book which speaks of the Authority and Government which Christ excluded out of his Church.

Secondly, To add somewhat, in way of Confirmation of that Truth and Tenderfence, which was then upon my Heart.

Thirdly, To propose some Questions, as I shall find them arise in my Heart, further to open and manifest the intent of my Heart in this thing.

Fourthly, To annex somewhat, which is mentioned and immediately added in the very same part of the Book, concerning true Church-Government, which plainly manifesteth that I was not against the true Church-Government, nor did mention or intend any of those things to hinder, deny or oppose the true Church-Government, of which I do there infer an absolute necessity.

Fifthly, It is on my heart to add a few Considerations further concerning the necessity, usefulness and benefit of the true Church-Government.

The first words John Pennyman cites out of this part of my Book, concerning the Authority and Government which Christ excluded out of his Church, from *Mat. 20. ver. 25, to 29.* are these.

Here Christ cuts off that Power and Authority, which grows up in the corrupt nature of man, which was ever and anon springing up even in the Disciples; here he wholly excludes it out of his Church, and saith expressly, He would have no such thing amongst them, no such kind of Greatness, no such kind of Authority.

Confirm. It is the full belief of my Heart, that Christ hath cut off that Power and Authority, which grows up in the corrupt Nature of Man, and wholly excluded it out of his Church, even very expressly in this forecited Scripture; plainly signifying therein, that he would have no such kind of Greatness, no such kind of Authority among his gathered and chosen People.

Quest. But doth this signifie or imply, that he would have no authority at all? Doth this exclude the Authority and Government of his Spirit and Power in his Church? Doth not he notwithstanding this say, *Go tell the Church?* And enjoyn the members of the Church, to hear the Church, upon the penalty of being accounted Heathens and Publicans? And did not the Holy Ghost make and appoint

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Overseers

Overseers over the Church? *Act. 20. 28.* And what is an Overseer? Or in what were they to oversee? Were they not to oversee in the true Light, to which every Child of Light is to be subject? And they that did resist the Light, Spirit and Power of the Holy Ghost in any of the Overseers; were they not unruly, and departers from the Light in themselves; though they might pretend they were still for the Light, and that it was the Overseers that were departed and erred from it?

The next words he Cites are these.

Two things are here excluded by Christ, from whence all the mischief ariseth in the Church (all the Tyranny and Oppression of men's Consciences, and of their Persons, Estates and Liberties for Conscience-sake) First, Greatness; Secondly, the Exercising Dominion and Authority by those that would be great therein.

Confirm. It is my Belief, that all the Mischief in the Church, Tyranny, and Oppression of Mens Consciences, and of their Persons, Estates, and Liberties for Conscience-sake, doth arise from a wrong Greatness, and from the Exercising of a wrong Dominion and Authority, by those that would be great therein: and that these two things are here Excluded by Christ, in the forementioned Scripture.

Quest. But is there not a true Greatness? Those that lye low before the Lord, and have humbled themselves under his mighty Hand; Doth not the Lord Exalt them in due time, filling them with his Spirit, Life, Vertue, and Power? And, is not that great in them; and are they not highly Favoured, and Exalted in the Eye of the Lord therein? (Oh, none knows how great those are in the Eye of the Lord, who are poor and low, and nothing in their own Eyes!) And, is there not a true Authority, and Dominion of Gods Spirit in the Church in general, as well as in the particular, over the Spirit and Power of Darkness? Because of which Spirit, because of which Power, because of which holy Authority and Dominion, the Gates of Hell shall not be able to prevail against it.

His next Citation is this (which though somewhat long, I am willing to Recite punctually, that my Innocency may the more appear.)

This Spirit must be kept out from amongst you, this aspiring Spirit, this lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it self because of the Gifts it hath Received, and would bring others into Subjection; this Spirit must be Subdued amongst Christ's Disciples, or it will Ruin all. The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others because of it. And he, that because of this, thinks himself fit to Rule over other Mens Consciences, and to make them bow to what he knows, or takes to be Truth, he loseth his own Life thereby; and so far as he prevails upon others, he doth but Destroy their Life too. Therefore the Disciples, or Church of Christ, are to Watch over every such Spirit; to beat it down, to testify against it, to turn from it, to lay it flat, to put it in its proper Place, that is, beneath all, and so not to suffer it to arise.

Before I come to the Confirmation of this, I judge it meet to set down the foregoing Clause or Paragraph omitted by him, which will very much help to clear the naked drift, and true intent of these Words. The foregoing Paragraph runs thus;

Such a kind of greatness as is in the World, is the destruction of the Life of Christ; and such a kind of Dominion and Authority as is among the Nations, is a direct overturning of the Kingdom of Christ. It sets up another Power than Christs, another
Great-

Greatness than Christs, another kind of Authority than Christs; and so eats out the Vertue and Life of his Kingdom, and makes it just like one of the Kingdoms of this World.

This (which immediately went before) being thus added, may sufficiently open the thing of it self. Yet for further Satisfaction, I shall add a Confirmation to the Truth of that which he hath cited; and that in several particulars, because of the length of the Citation.

Confirm. First, An aspiring Spirit, a lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it self, &c. must be kept out from among the Disciples, and Church of Christ. There must not be such a Spirit, or loving to be great, or such a ruling among them, as is in the World. No, Life alone, the Spirit alone, the humble Seed alone, the Truth alone, the Grace alone must Rule among them: and God forbid the Authority and Government thereof, should be stoppt in any. It cannot be well with the Church, that it should be so; that God's Spirit should be grieved or quenched, or stoppt in its Holy Way of Governing, and Ordering the Church of its own Building.

Secondly, That which would Exalt it self because of the Gifts it hath Received, and would bring others into Subjection; this Spirit must be Subdued among Christ's Disciples, or it will ruin all. God alone, Christ alone, the Spirit alone, the Truth alone, the Seed alone is to be Exalted in the Church; not Flesh, not Self, not the Aspiring, Lofty, Ruling Spirit.

Thirdly, The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others, because of it. Man, without Grace, and True Knowledge, is High and Exalted, and would be Ruling over, and Subjecting others: But True Grace and Knowledge brings Man down, and keeps him low, even out of every desire of Aspiring, and Ruling over others, in earnest Breathings and Endeavours, that both the Grace and Spirit may Teach, and Rule both over himself, and others.

Fourthly, Because God hath given a Man Knowledge; he must not take upon to Rule over others with his Knowledge. Christ did not Rule over his Disciples with his Knowledge, nor require them to believe what he knew to be Truth. Nor may any Man at this Day, though never so full of Gods holy Spirit and Power, take upon him (above what his Lord and Master did) to Rule over other Mens Consciences. If he do, he will do it out of the leadings of Life, and of Gods holy Spirit; and so will wound, and hurt his own Life thereby: and so far as herein he prevails on others, he will hurt their Life too.

Fifthly, Therefore this Spirit (which Christ never was of himself, nor encouraged in his Disciples) the Church is to watch over, beat down, testify against, turn from, lay flat, and keep beneath all, and so not suffer it to arise.

Quest. But doth all this hinder, deny, or oppose Christ's Spirit, Christ's Power, Christ's Truth, and Grace from arising in the Church, in a way of Spiritual, and Holy Government? Because Man is not to Aspire, nor take upon him to Reign or Rule, because of Grace, Gifts, or Knowledge Received; Shall not therefore the Head Govern the Body? Shall not Life, and Truth, and the Wisdom of God Spring in the Church, to Order, and Govern the Church? But must every Man be left to the Dictates of what he calls Light in him, and not be Reproved or Testified against, though the Spirit of God Manifest it (to them that are indeed in the Light, Life, Spirit, and Power) that it is not Light, as persons may pretend and imagine, but real Darkness, gross Darkness, Darkness that may be felt, even by the least Babes that are in the true, living Sense?

The Next Citation.

IF this Rule of Christ had been kept to, Anti-christs power could never have got up, nor the poor innocent Lambs so often have been Worried by the Wolves.

Confirm. It is most certainly true, if the wrong Authority and Government had been kept down; if the Aspiring, lofty Spirit, which exalts it self, and loves to have the Preheminence, over that which it should be subject to both in it self and others, had been judged, beat down, denied, turned from, &c. how could the spirit of Antichrist, which is the spirit that would be Exalting it self above all that is indeed of God, have got up? This is the Wolf that worries the Lambs: and if this Power and Spirit be kept out of the Church, how can there be any Wolf found there, to Worry the innocent Lambs, and sheep of Christ?

Quest. But did ever Anti-Christ's Power get up by the exercise of the Power of Christ in his Church? Doth not that Power turn against Anti-Christ, and keep out Anti-Christ? Did that Power ever Worry the Lambs? Nay, rather, doth it not cherish, feed, build up and preserve the Lambs? And is it possible but Anti-Christ's Power should get up, unless this Power be watched to, and observed in its Ordering, and Governing the Church, and discovering the subtle working of the Wolvish Spirit of Anti-Christ; which appears in the Sheeps Cloathing, and may pretend to the Light within, that it might draw Men from that which is indeed the Light within, into that which is indeed Darknes in the Sight of the Lord, and in the Sight of all that are kept truly Living, and Sensible by Him?

The Next Citation.

THe great Work of the Minister of Christ, is to keep the Conscience open to Christ, and to preserve Men from Receiving any Truths as from them, further than the Spirit opens; or to imitate any of their Practices; further than the Spirit leads, guides, and persuades them; for Persons are exceeding prone to receive things as Truths, from those they have an high Opinion of, and to imitate their Practices, and so hurt their own Growth, and endanger their Souls.

Confirm. When the Minister of Christ comes with the Gospel of Christ, he finds men in darkness, with their Consciences defiled, with the Door of the Heart shut against Christ. Now his great work is to turn them to the Light, Spirit and Power, whereby their Hearts may be opened, their Consciences washed, and there may be a ready entrance for Christ's Spirit and Power into them. Then the Conscience being opened to Christ, their great Endeavour, Labour and Work is to keep it open, and that that may not be let in again by them, which will shut it against Christ. For as there is one Spirit opens to Christ: so their is another will shut, even after the Heart and Conscience is opened, if a man hearken to it.

And the way of receiving Truth, is in the Evidence and Demonstration of God's Spirit in ones own particular: and this is for ever the aim and care of the Ministers of Christ to keep men to, and not to allure men to receive Truths as from them, but from Christ; or to Imitate any of their practices, further than the Spirit leads, guides and persuades them. For the Ministers of Christ are sensible, how exceeding prone Persons are to receive things as Truths, from those they have an high Opinion of; and to imitate their practices, and so hurt their own growth, and endanger their Souls. Now it lies on my heart to testify, upon this Occasion, that I have found the Ministers of Christ, whom I have conversed with, in this Age, walk so towards me and others, still turning me to that Light, Spirit and Truth in my own particular, wherein the knowledg of Truth was to be given

given me by the Lord, and not imposing upon me that which they knew to be Truth, before the Lord had prepared and fitted my Heart for the Knowledge thereof. And this is still the Course and Practice of the Ministers of Christ to his Day.

Quest. But must not the Minister of Christ, who is ordained of God to watch for the Soul, watch against that, which (if hearkened to by any particular) will shut the Conscience against Christ, and open it to another Spirit, who is often working in a Mystery to deceive it? And if they see the workings of this other Spirit in any, ought they not, in Faithfulness to Christ, and to the Souls of such, to warn them of it? And if any, having let in the wrong Spirit, turn from, and deny, the practices which the Lord once taught them (and wherein the testimony of Truth stands) into practices which are of the World, and answer the worlds Spirit, and tend to weaken the faithful Testimonies of others in the true Light and Spirit; ought the Minister of Christ to leave this Person to its openness to a wrong Spirit, and wrong practices, wherein they deny the Lord that bought them and enlightened them, and are shut up against the Visitations and Testimonies of God's true Spirit and Power in his Children, who keep their Habitations in that Light, which these are departed from, though they make never so great pretences to it?

The Next Citation.

A *H poor Hearts! how simply do they come thither where they once tasted refreshment, to find wholesome advice, not suspecting what is got up there since; and so give Dominion to a wrong thing, and take directions from a wrong Spirit, and betray their own simplicity? Therefore the main thing is to keep the Conscience pure to the Lord, and not to take things for Truths because others see them to be Truths, but to wait till the Spirit makes them manifest to me; nor to run into Worships, Duties, Performances, or Practices, because others are led thither, but to wait till the Spirit lead me thither; he that makes haste to be Rich (even in Religion, running into knowledge, and into Worships and Performances before he feel a true and clear evidence) shall not be innocent, nor the Lord will not hold him Guiltless, when he comes to visit for Spiritual Adultery and Idolatry.*

Confirm. This hath been experienced in this our day, more than once; when some, having departed from the Power whereby the innocent Lambs had tasted sweet Nourishment and Refreshment through them, and have come afterwards for that which is wholesome, not suspecting what was got up in them since, and so gave Dominion to a wrong thing, and took directions from a wrong Spirit, and betrayed their own simplicity.

Quest. But had these resorted to the Church, and waited for judgment from the Church, to whom God has given eyes to see, in such cases as may pass the Eye-Sight of the Particular, and a mouth to speak; might not the Church have been Instrumental to have opened the true eye in them also, and so have preserved them from being ensnared, by any that ran out from the Truth in their own Particulars, and lost their Habitation therein? And mark, when the Church was in its great Glory, clothed with the Sun, and the Moon under its feet, and Crowned with a Crown of twelve Stars; yet the Dragon, even then, might prevail upon some Stars, and with his tail sweep them down from their place: but the Church he could not prevail upon. The gates of Hell, the Power of the Dragon, the mouth of the Dragon, nay the tail of the Dragon (which what if I should say is the false prophet within) cannot.

Further Confirm. Indeed, the main thing is to keep the Conscience pure to the Lord. To bring men to that which Purifies the Conscience, and to keep them to it, this is the great work. Men must not take things for Truths, because others see them to be Truths (that is not God's way, nor did his Ministers ever so teach) but to wait till God's Spirit makes them manifest to the Particular,

Nor must men run into Worships, Duties, Performances or Practice, because others are led thither, but wait till the *spirit* lead every one in his own Particular thither.

Quest. Where is the Faithfull Minister that teacheth otherwise, or practiseth otherwise at this day? I am sure I never met with any thing of this Nature from any of them, but only one that ran out in his own Particular, who first endeavoured to draw me from esteeming or taking directions from others; and then would have given me directions himself, and would speak and undertake to prophesy great things of me, that he might have raised up that part in me, which could have answered him. And though he himself be dead, yet his *spirit* is alive in others at this day, which the Lord discover and preserve his People from.

Further Confirm. It is not good to make hast to be Rich (no not in Religion) He that rightly believeth, and abideth in the true and living Faith, makes not haste to run into knowledge, worships and performances, before he feel his guide! but rather chuseth to be as a weaned Child, lying low before the Lord, in brokenness of Spirit, and not meddling with things too high for him; and so he is kept in Innocency, Poverty and Humility before the Lord, and preserved out of the bed of the stranger (the strange Spirit and Power) and so not judged or condemned by the Lord, for either spiritual Adultery or Idolatry.

Quest. But he that lets in a wrong Spirit, that mistakes about the Light in him and judgeth that which is indeed darkness to be it, and errs from the true Church, and denies the Authority of God's Spirit and Power in it, and is not preserved thereby, but entangled and bewitched with this wrong Spirit, and in it testifies against the true Church and true Spirit, and the Ministry and Ministers of Christ; is not he joynd to the Spirit of whoredom in his own Particular? and hath not he set up an Idol in his own heart, instead of the true Light there? and doth not he worship and obey that Idol, that wrong Spirit, that wrong Power? and will not the Lord visit and judg him for his Spiritual Adultery and Idolatry from the true?

The next Citation.

IN the Apostles dayes, Christians were too apt to strive after a wrong Unity and Uniformity in outward Practices and Observations, and to judg one another unrighteously in these things. And Mark, it is not the different Practice from one another that breaks the Peace and Unity, but the judging one another because of differing Practices. He that keeps not a day, may Unite in the same Spirit, in the same Life, in the same Love with him that keeps a day; and he who keeps a day, may Unite in Heart and Soul with the same Spirit and Life in him who keeps not a day; but he that judgeth the other because of either of these, errs from the Spirit, from the Love, from the Life, and so breaks the bond of Unity. And he that draws another to any practice, before the Life in his own Particular lead him, doth as much as in him lies to destroy the Soul of that Person. This was the Apostles Rule, for every one to perform singly to the Lord what he did, and not for one to meddle with the Light or Conscience of another, &c. but every one to keep close to their own measure, &c. and here is the true Unity in the Spirit, in the inward Life, and not in an outward Uniformity; that was not necessary in the Apostles dayes, nor is it necessary now: and that eye, which so doates upon it, overlooks the one thing which is necessary.

Confirm. This is so manifest from that Scripture quoted by me, which is here omitted, that he that shall read that Scripture, which is Rom. 14. may easily observe the Apostle affirming and teaching these things.

That even in the Apostles dayes, Christians were too apt to strive after a wrong Unity and Uniformity, in outward practices and observations, and to judg one another unrighteously in these things, is manifest from the several instructions and exhortations given to this Church, in this ch. as ver. 2, 3, 4. One believeth that
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he may eat all things: another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, Judge him that eateth: for God hath received him. Who art thou that Judgest another mans servant? to his own Master he standeth or falleth: yea he shall be holden up, for God is able to make him stand.

Yea in matters of Worship, (as keeping and observing a day to God or not keeping it) it is not the different practice from one another that breaks the peace, but the judging of one another, because of differing practices. So the Apostle plainly holds forth, ver. 5, 6. *One man esteemeth one day above another: another esteemeth every day. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

And he that draws another to any practice, before the Life in his own particular lead him, doth as much as in him lies to destroy the Soul of that Person. So the Apostle signifies ver. 5. (which was quoted in my book) in that he saith, *Destroy not him with thy meat*, for whom Christ Dyed: So that not an outward Uniformity in all things, but an Unity in the one Spirit and Life is the necessary thing. And there may be Unity, and Love, and Life, and Peace without an Uniformity in practice, further than the Spirit of God teacheth and leadeth His unto.

Quest. But if the Lord hath taught a man, opened the same eye in him that he opened in others, and brought him into Unity and Uniformity with the Church in the practices which the Lord hath taught it; and he afterwards let in another Spirit, and fall from these practices, and Judge the very Church it self for continuing in them; may not the Church testify to this Person, that he is erred from his guide, hath lost the right Judge in himself, and so Judgeth amiss, both concerning himself and concerning the Church of God? This hath been the State of some, who went out from among us formerly; and may also be the state of some who go out from us now. For as there is one that gathers to the true Church; so there is another that endeavours to draw and scatter from it, and then to cause men to turn head against it, as if it were not of God, but Apostatized from the Spirit and Principle of Truth, which indeed is their own state and condition in God's sight; but not the Churches which was gathered and is preserved by him, Glory to the Lord, over all the accusations of the accuser, through what mouth soever he utter them forth.

The next Citation.

O How sweet and pleasant is it to the truly Spiritual eye, to see several sorts of believers, several forms of Christians in the School of Christ, every one learning their own Lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel one with another about their different practices? This is the true ground of Love, and Unity, not that such a man walks and does just as I do, but because I feel the same Spirit of Life in him, and that he walks in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me, than if he walked just in the track wherein I walk; (nay so far as I am spiritual) I cannot so much as desire that he should do so, until he be particularly led thereto, by the same spirit that led me.

Confirm. The spiritual eye beholdeth things aright, beholdeth things in the Lord, and tasteth sweetness in, and is pleased with that which is Spiritual. If every one did eye the Lord, subject to the Lord, answer the Light and Spirit of the Lord in their own hearts? though the forms in the school of Christ be higher or low, er, the lessons different, and the practices answerable; yet every one mind-
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ing his own place and Lesson, and performing his own peculiar service, the Spiritual eye would be delighted therewith. And those that are of the true Seed and Birth do know, own, and love one another in their several places, and different performances to their Master to whom they are to give an account; and do not quarrel with one another about their different performances. O how sweetly is this practised and experienced among us at this day!

And Unity in the Life, is the ground of true Brotherly love, and fellowship. Not that another man walks just as I do: but though he be weaker or stronger, yet he walks by the same Principle of Light, and is felt in the same Spirit of Life, which guideth both the weak and the strong, in their several ranks, order, proper way and place of subjection, to that one Spirit of Life and Truth, which all are to be subject to.

Nay, he that is truly Spiritual and strong in the Light and Spirit of the Lord; cannot desire that the weak should walk just as he does; but only as they are strengthened, taught and led thereunto, by the same Spirit that strengthened, taught and led him.

Quest. This is true concerning every one that is in the Faith, that is in the true Light, that is in the true Spirit; and keeps his rank, order, place and subjection, though in a weak and low degree: but will this hold good concerning any that have erred from the Faith, have made shipwreck thereof, and have turned from the true Light and Spirit in themselves, and left their rank, order and testimony against the World, and are again become one with the World, even in those very practices which the Spirit of the World delights in, and which the Spirit of the Lord hath testified, and still testifieth against, in all that are Faithful, and keep to their first Love and Light? Is the Church to bear with these in their practices, or own such Spirits, or believe that they now walk according to the Light which first convinced them? Is not the Spirit of Judgment with the Church? Hath not God given her discerning? Hath she not Power and Authority from God to try Spirits? yea and to judg false Spirits, that have lost their habitation in the Light, though they may still pretend to dwell there; Can she not try those which say they are Jews and are not, but have lost the Light, Spirit and Power which Circumciseth, and keepeth Circumcised, and are run back into the uncircumcised paths of the World again, which came from, and answer the uncircumcised Spirit and Nature, both in themselves and others?

The next Citation.

And he, that knows what it is to receive any Truths from the Spirit, and to be led into the practices by the spirit, and how prone the Fleshly part is to make haste, and how dangerous that haste is, will not be forward to press his Knowledge or Practices upon others, but rather wait patiently till the Lord fit them for the receiving thereof, and fear lest they should receive and practice too soon, even in that part which cannot serve the Lord

Confirm. I will send the Comforter, the Spirit of Truth, saith Christ to his Disciples, and he shall lead you into all Truth. Now the Disciple of Christ is led into Truth, in the Cross to that part, wherein others may receive the Notions of things, yea perhaps of Truth it self. And the Disciple must also abide in the Cross, after that the Lord hath given him the true Knowledge, or he cannot be rightly led into the practice of what he knows. So that the Disciple comes very hardly, both by his Knowledge, and by his Ability to practise, what the Spirit of God teacheth him and requireth of him. There is a fleshly part, indeed Prone to make haste: but that haste is dangerous, and that fleshly part, in all its hasty Desires and Motions, is to be denied, and kept down. And he that is diligent in denying, and keeping down that Fleshly part in himself (with the forwardness and hastiness thereof) cannot easily be forward to press his knowledge and practices upon others; but will be patiently waiting on the Lord, for their kindly

kindly and seasonable understanding of the Truth, and growth in it; and fear lest they should run before their guide, and be practising too soon even in that Part which cannot serve the Lord: for the Lord must be served and worshiped in his Spirit and Truth, and thither are all to be directed and brought, and there is every mind to be stayed and kept, or it cannot worship and serve aright.

Quest. But what if a man entertain a wrong Spirit, and let go the Truths he had received, and turn from the Practices which Gods Spirit taught him, into the Spirit and Practices of the world, which Gods Spirit hath testified and will for ever testify against? Is not the Church to deny this spirit, and these practices, and the person that hath hearkened to this spirit, and is found in these Practices? that he may turn from this spirit and practices, to the true spirit, and to the true testimony and practices which it once taught him, and still teacheth all that hearken to its voice and holy motions, and listen not to the voice and instigations of a stranger.

The next Citation.

THE great Error of the state of the Apostacy, hath been to set up an outward order and uniformity, and to make men's Consciences bend thereto, either by Arguments of wisdom, or by force; but the property of the true Church-Government is, to leave the Conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek Unity in the Light, and in the Spirit, walking sweetly and harmoniously together in the midst of differing Practices.

Confirm. That there have been Ages of Apostacy, from the true Spirit and Power of the Apostles, is very manifest, both by the Doctrines, Discipline and cruel Practices of those, that would have themselves accounted the true Church, and true Believers and Christians. And that they have set up an outward Order and Conformity, and have used both Arguments of Wisdom and also Force, to make men's Consciences to bend thereto; this is as manifest as the former. Now that this hath been an Errour, and a great Errour, is very manifest also: because it is contrary to the Nature of Conscience, which is to be led by God's Spirit, not bent by mans wisdom and constraint; and contrary to Christ and his Apostles Doctrine and Practice, who would have every man fully persuaded of what he performs to God, from whom he must receive the reward and approbation, or the dislike and punishment, for his answering or disobeying the Light which God sets up, or causeth to shine in his own Conscience.

And the property of the true Church-Government, and the Practice and Path of the true-Church in these our dayes, is to leave the Conscience to its full liberty in the Lord: to preserve it single and entire for the Lord, and to seek Unity in the Light, and in the Spirit, walking sweetly and harmoniously together in the midst of differing practices. Nay, it is not the desire of the Church at this day, that any should come up into the Practice, or holy Order of the Gospel, according to what the Lord hath taught others; but only as the Lord teacheth and leadeth them.

Quest. Concerning what Conscience is this to be understood? is It to be understood of the tender and weak Conscience? or of the hard and feared Conscience. For the Conscience which God once made tender, may afterwards come to be feared and hardened: and is the Church of Christ, which is guided by the Spirit and Wisdom of God, taught and required by him so to act towards the hard and feared Conscience, as it is towards the tender and weak Conscience? Is the hard and feared Conscience, which hath forsaken the true Light, Spirit and Power, and turned against the Truth, and is in a wrong, stiff, wilful, hardened liberty and subtilty, to be left to its liberty, and to that spirit which draweth it out and hardeneth it in a wrong liberty? Can there be any Unity in the Light and in the Spirit had, with those who are erred from the Light and from the Spirit

and are deceived in their own hearts concerning it, and do but only pretend to it? Can they walk sweetly and harmoniously together in differing practices, who differ also in the Ground, and are not one in the Foundation, even in the true Light and Spirit of the Lord? Ought not the Church to Judge this Spirit, with its liberty and evil conscience (for that Spirit will make the consciences of all that let it in, evil) as well as, to the utmost, to cherish the Liberty of the tender Consciences in and to the Lord? Read and Consider these Scriptures following, *Tir.* 1. 15. *1 Tim.* 1. 19. and *chap.* 4. 2.

The next Citation.

AND this I can truly say concerning my self, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worship I observ'd or walked in; but desired that the Power and leadings of Life might go before them, and I was afraid lest Men should receive things from my hand, and not from the Lord's. He hath written in the Margent of the Book he sent me, *Oh, what a tender Spirit was here!* intimating as if it were not so with me now.

Confirm. Blessed be the Lord, it was so with me formerly, and is so with me daily more and more: For as I wait on the Lord in his Truth, which makes tender; so upon this occasion, being forced to it, I cannot but confess, that I Witness the Lord daily more and more Uniting my Spirit to him in his Truth; and as Truth increaseth, so the Tendernefs which comes from it, still increaseth in me; and I do not (nay, I may say cannot, the contrary is so written on my Heart) so much as desire, to drive any to what practice or way of Worship I believe to be true, and am taught of God to observe; but this is the longing of my Soul, that the Power and Leadings of Life may go before them, and I daily behave my self as one that is afraid, lest men should receive things from my Hand, and not from the Lords.

Quest. Yet, where I find Persons manifestly Warp and turn aside from the Truth, and let in a wrong thing, and Testify against the Truth and Way of the Lord, and their Hearts hardened by the subtilty of him, who hath deceived them; may I not singly and faithfully testify it to them, & breath to the Lord for them that they may return to the true Spirit, and to the Holy Testimony and Practices thereof, and not Condemn such, as Departers from the Light and Truth, who abide in it; nor justify themselves as abiding in it, when they are really departed from it?

His last Citation of Words of mine, is out of another Book, Entituled, *An Answer to the Common Objection*, &c. p. 8.

The Words are these.

THAT Power therefore in the Church which spares the Hypocrites, (who can easily comply with an outward Conformity in Worship without feeling an inward Life and Vertue) but lights heavy on that which was tender and shie in matters of Worship; that is not the true Church-Power; but at best, but a Counterfeit of the True.

Confirm. The Power which Christ hath given his Church is not to spare Hypocrites, who may easily comply with an outward Uniformity in Worship, without feeling an inward Life and Vertue. And such are not spared, but smote at by the Spirit and Power of God among us very often: And O that there were no Hypocrites and formal Spirits among us; but that all that profess the Truth were in the Truth, and subject to it, and did live the Life of it! Nor doth the true Church-Power light heavy on that which is tender and shy in matters of Worship; but the

the Ministry of the true Church is to the Conscience, as in Gods Sight, and is very tender of it, as before him, to whom it is to give an Account of the spiritual Power it hath received from him, and of the exercise of it. That Power therefore which spares the Hypocrites, and lights heavy on that which is tender and shie in matters of Worship, to be sure is not the true Church-Power, but at best but a Counterfeit of the True.

Quest. But that Power in the Church which doth not spare Hypocrites, but is very gentle and tender to all tender Consciences, is not that the true Church-Power? And who is the Hypocrite? Is it not he that pretendeth to the Light, when he is departed from it, an Hypocrite? And he which setteth up that which he calls Light in himself, and denieth that which is indeed true Light, and which issueth forth from Gods Holy Spirit in his Church, is not he an Hypocrite? And hath not the Church Power to judg all his false pretences, and to try his Spirit, by the true Light and Spirit of the Lord Jesus, which is still present with the true Church? If the Spirit of Christ be indeed present with his Church; surely it cannot but have Power and Authority, to try, judg, and condemn every thing that is of a contrary Spirit and Nature, in all false Pretenders whatsoever; who by their pretences to the true Light, cannot shelter that which is indeed contrary to it, from the Holy and Righteous judgment of the Spirit, and Power of God in his Church.

Thus I have gone over these several Citations of *John Pennymans*, and punctually set them down as he hath Cited them, and spoken more words to the Confirmation of them, to Manifest to others, as I find it plainly with me before the Lord, that I am fully the same at this day, in the sense and belief of my Heart, as I was then, believing the same Truth, and as ready to hold it forth, if the Lord, at any time, shall call me unto it, as I was then. But I was not then against true Church-Government, nor did intend this to encourage any Man to shelter himself, by a pretence to the Light in himself, against true Church-Government, assuredly knowing, that the Spirit of the Prophets is subject to the Prophets, and that he that is truly subject to the Light and Spirit of God in his own Heart, will be taught thereby to subject to it also in others. For the Life, Spirit and Power of God doth not rise in vain in any; and he that hath the true Ear open, will hear its Voice in whom soever it speaks, and he that doth not hear its Voice, when it speaks through any to him, doth not hear with the Circumcised Ear, nor understand with the Circumcised Heart. So that *John Pennyman*, in Citing these my Words, as if in so writing, I was against true Church-Government, or for setting up the Judgment of any particular Man (upon any pretence whatsoever) above the Sense, Understanding, and Judgment of the true Church, doth me great wrong, even before the Lord, who knoweth that it was otherwise with me in that Day; and he greatly wrongeth my Words, which did not signify any such thing: For in the very same Book, and in some of the pages which he Quotes, there is expressed a Sense of, and a Testimony to the true Church-Government, which I am assured the Spirit of the Lord will give forth and lead His into, as the Necessities and Occasions of the Church require. For as the Lord is not wanting to the particular, so will he not be wanting to the general: But he is faithful, who hath promised to be with his Church and People, who wait upon him, and look up to him for the Light and Judgment of his Spirit in things, wherein he Engageth them, and which require their single discerning and judgment in.

To Manifest therefore, from this very Book what my Belief was, and how hearty I was to Church-Government, and sensible of the necessity and usefulness of it, I shall Recite some Passages out of it.

First, I shall mention the Title of that part of my Book, which had *John Pennyman* expressed fully, as it is in the Title-page, he had done me some Right, and manifested somewhat of my Sense concerning true Church-Government. The Title, in the Title Page, is thus, *Whereunto somewhat is added about the Authority and Government, which Christ excluded out of his Church, which occasioneth somewhat concerning the true Church-Government.*

This

This might have poised Peoples Spirits, in the Reading of his Citations, from judging me to direct men to the setting up of any thing in their Minds and Consciences, which they may call Light in opposition to the Light and Spirit of God in his Church, or to set up a private judgment in themselves, above the Light and judgment of Gods Spirit in the Church. For as the Church is to be tender of every Member, so every Member is to be tender and regardful towards the Church, and of the Power and Authority which God hath given it.

The next Passage that is on me to mention is p. 76.

There is nothing to hurt in the Mountain of Gods Holiness; but there is a Righteous Scepter, a sweet Scepter, a spiritual Scepter, which reacheth the Spirit in the Power of Life, but toucheth not the outward Man. To which I may add, The Power of the Church, is not to hurt the outward Man, Nay, nor the Soul neither: But is for the destruction of the Flesh, that the Soul may be saved. And when the Church hath testified against their Practices, or, denied their Spirit, it leaves them to the Lord; yet still praying to him, that Repentance may be given them, and Mercy shewed them by him, whose Mercy endures for ever.

Another Passage in p. 77.

Let the Life in every one Rise over it, (speaking of the Proud, Aspiring Spirit) and trample upon it: And afterwards, that in thee may arise which is fit to Teach, yea, and to Rule in the Lord, &c.

p. 78. The Example of Christ is urged, who did not exercise a wrong Authority over his Disciples, though he was their Lord and Master, which signified both Greatness above them, and Authority over them, see lin. 15. *Yet Christ took not upon him this kind of Greatness, nor did Exercise this kind of Authority; But he was a Servant, &c. and did Minister.*

So that there was one kind of Greatness and Authority which Christ did not exercise, and which his Church also is not to meddle with: But there was another kind of Authority which he had, and which he, who hath all Power in Heaven and Earth, giveth to his Church to partake with him in, and to Act in his Name.

But what should I mention any such small touches at the thing, when it is directly spoken to in a Question propounded, and the Answer thereto p. 79, 80. &c? I shall therefore set down the Question, and part of the Answer thereto; the Whole being too long to be here Inserted.

Quest. *But, is there to be no Greatness, no Authority among the Disciples of Jesus, or in the Church of Christ? Is every one to do what he will, to be subject to his own Fancies, and Imaginations, to the Inventions of his own corrupt Heart? What a confused Building will this be? Surely this will not long remain a Zion, but soon become a Babylon, even a Heap of Disorder and Confusion.*

Ans. *There is to be no such kind of Greatness, no such kind of Authority. Yet there is both a Greatness and Authority suitable to the State of Disciples, suitable to that kind of Kingdom whereof they are. There are Laws, there are Governments, there are Governours, there is Ruling and there is Subjection; but all in the Spirit, all suitable to that which is to be Governed: but no Government of, or according to the Flesh. As Christs Kingdom is not of this World, so the Government of His Church and People is not according to the World, but as that which gathers is his Spirit, and that which is gathered is Spiritual: so that which is governed is the Spirits of his People, and they are to be governed by his Spirit and spiritually, and not after a fleshly manner. Thus Christ himself, though he Ministered to his Disciples, yet he also was their Lord and Master, and in the Spirit and Life of the Father Ruled over them; and thus the Apostles, and other Ministers of Christ had likewise in the Spirit, the Care of the Churches and Authority in the Lord, by his spirit to govern the spirits of his People:*

ple: not to govern after a fleshly manner, by their own *Will*s, nor to prescribe them in a Lordly way, either what they should believe or practise, but in the Light, and in Power of the Spirit, to make their way into every ones Conscience in the sight of God, Ministering to every one in the Spirit according to their capacity and growth, and waiting patiently for God to convey the Food and Nourishment, and to build their Spirits up in the Faith thereby.

The Spirit of the Prophets is subject to the Prophets. Here is the Government? here is the Law of Rule, and Subjection in the Life. Every one feeling a Measure of the Spirit in himself, is thereby Taught to own, and subject to a greater Measure of the same Spirit in another. He that hath no Measure of the Spirit of God, he is not of God, he is none of Christs: and he that hath received a Measure of the Spirit in the same Spirit feeleth anothers Measure, and owneth it in its place and service, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to speak, the same Spirit moves in the other, to be subject and give way: and so every one keeping to his own Measure in the Spirit, here can be no disorder, but true Subjection of every Spirit: and where this is wanting, it cannot be supplied by any outward Rule, or Order set up in the Church by common Consent; for that is Fleshly, and lets in the Flesh, and destroys the true Order, Rule, and Subjection.

And then to limit the Government aright, these two precious Cautions or Directions are added, pag. 85. which I am sure will answer the Truth, and Witness of God in every Conscience.

First, Care must be had, that nothing Govern in the Church of Christ, but the Spirit of Christ.

Secondly, That the Conscience be kept Tender, that nothing be received but according to the Light in the Conscience.

There is likewise an Objection answered about Uniformity, pag. 87, 88. which not being very large, and tending further to open the Sense of my Heart in this thing, I shall also here annex.

Object. But is not Uniformity lovely, and doth not the Apostle exhort Christians to be of one Mind, and were it not a sweet thing if we were all of one Heart, and one Way?

Ans. Yea, Uniformity is very lovely, and to be desired, and waited for, as the Spirit of the Lord which is one, leads and draws into one. But for the Fleshly part (the Wise reasoning part of Man) by Fleshly wayes and means, to strive to bring about a Fleshly Uniformity, which insnares, and overhears, the tender Conscience; this is not Lovely, nor Spiritual, nor Christian. And the Apostle who exhorts Christians to one Mind, yet doth not bid them force one another into one Mind, but walk together sweetly so far as they had attained, and wherein they were otherwise minded, God in his due time would reveal more to them, Phil. 3. 15, 16. He that hath, to him shall be given. And the Intent, and Work of the Ministry (with the several Ministrations of it) is to bring into the Unity (Ephes. 4. 13.) as persons are able to follow, and not to force all Men into one Practice or Way; that's the way to Destroy the Faith, and the True Unity, and at best can introduce but a Fleshly appearance of Unity in such a form of Worship and Godliness, as eats out the Power. And far being of one Heart, and one Way, Blessed be the Lord, this is in Measure Known, and Witnessed. The Way is one, Christ the Truth of God, and He that is in the Faith, and in the Obedience to that Light which shines from his Spirit into the Heart of every Believer, hath a Taste of the one Heart, and of the one Way; and knoweth, that no variety of Practices (which is of God) can make a breach in the True Unity. This is the one Way, for every one to be subject to that Light of Christ's Spirit, which he hath Received from Christ, and every one keeping here; there is also one Heart kept in the midst of all the variety, and diversity of Practices. And the Unity being thus kept, all will come into one Outwardly also at length, as the Light grows in every one,

one, and as every one grows into the Light: but this must be patiently waited for, from the Hand of God (who hath the right way of effecting it, and who alone can do it) and not harshly, and cruelly Attempted by the rough Hand of Man.

Now I desire all that would not Injure, and Wrong another (in taking part of ones Sence and Mind, and Concealing the other) to observe, how serious my Heart is in the Sight of the Lord, concerning Church-Government, and Unity, and Uniformity among the People of the Lord, in the Spirit and Power of the Lord, as the Lord shall please Rightly, and Orderly to bring it forth, and not otherwise. And my Words so plainly signifying, and holding forth this, O how will J. Pennyman Answer it to the Great God, for thus Mis-representing me, and striving to make my Words signify that which they never did, and as a Proof how contrary our Doctrine was then, to what it hath been of late Years; whereas in that very Book he cites, my Words are full concerning Church-Government, the Authority of the Church, and the Duty of Subjection to it in the Life, as was before recited.

I have been in a great Travel of Spirit for J. Pennyman, the Lord having shewed me his Spirit and State (as he hath also done to many others, who abide in that pure, holy Light, which he hath forsaken; and is departed from) and this hath been the Cry of my Heart to the God, and Father of my Life for him, in great Brokenness, and Tears many times, *Father forgive him, for he knows not what he does. He knows not what Spirit and Power he acts against, nor what Spirit and Power it is that leads him. O that he might see it, and turn from it, and Live! And O that all that Err, and are mistaken in Judgment, might have a Sense of that which is Truth indeed, and of that which is Darknes indeed in their own Hearts; and might not put Darknes for Light, and Light for Darknes, as too many now do, to the great hurt of their own Souls, and the hardening of others against God's precious Way and Truth, which will be Bitterness in the Latter End, unto all such.*

THREE or FOUR CONSIDERATIONS

Added, Concerning

Church-Government.

First, **T**Hat it is the Holy Will, and Pleasure of the Great God, that his Church should be Governed by his Holy Spirit and Power Revealed in it. God is the God of Order, and not of Confusion, and he would have every thing in the Right, and Holy Order every where, especially in his Church. He hath given a Measure of his Good Spirit to every Man, and he would have every Man Governed thereby: And he hath given more of his Good Spirit, and Holy Power to his Church, than to any particular: and he would have his Church Governed thereby. Read the Epistles of Christ to the Churches in the *Second* and *Third* Chapters of the *Revelations*, and see how Government, and Care over their Members is expected from them. A Church is a gathering in the Name, Power, and Authority of the most High; and Christ, to whom God gave all Power in Heaven and Earth, is in them, and with them. God knows they can do nothing without his Power: and he is Faithful, who hath Appointed them to Meet together in his Name, and will not Fail them. How hath this

this been Experienced in former Dayes! And, How is this Experienced in this our Day, Blessed be the Name of our God! The Life that Springs in the Church, the Light that Shines in the Church, the Power and Presence of the Lord that is Revealed in his Church, O how Glorious is it! God hath not Gathered, nor Preserved a People through so many Tryals, nor so Exercised, and Built them up in his Pure Fear, Holy Spirit, and Living Truth, to leave them so suddenly, and cast them off, as some Men vainly imagine; but as the Lord hath thrown down that, which shall never be Built up more: so the Lord hath Built up that, which shall never be thrown down more, and brought many of his People to a settled State, in the unchangeable Truth and Power.

Secondly, It is the great work of Satan, and the great Interest of Satan to oppose the Holy Order and Government of the Spirit of Christ in his Church. It is that Power which threw down his Kingdom, and that Power will keep his Kingdom down; yea, the more that Authority and Power is established in the Church, the more he is seen through, and his strength and subtilty avail nothing before the Wisdom and Power of God, Revealed in his Church. And this we have observed and may observe in this our day, the judgment of the Church, the Life in the Church, the Light that hath stayed with the Church and Holy Gathering, while particulars sometimes have been mistaken, and Erred about the Light in themselves, hath been a stay to those that have hearkened to her Voice, and a means to help to recover those, who through the strength of the Temptation, and their too confident leaning to that which they took for the Light within, and not consulting with those whom God had Ordained to be an help to the Weak, and had a clearer Eye-sight, and Understanding in the Truth, than themselves; I say, the Light that stayed hath with the Church, hath been a help to recover such, who have mistaken in judgment, and Erred from the Light in their own particulars.

Thirdly, There is great benefit and safety to every particular, in the Holy Order and Government, which God hath ordained in his Church. God knoweth it is not fit for Believers, or his gathered Ones to be alone; and therefore he hath appointed, that by the same Power and Spirit which gathered them, they should be added to the Church which he hath already gathered. And then they are in the place where God takes care of them; where the Lord God appears, where the Lord God dwells: For as he dwelt outwardly in the National Church of the Jews; so he dwells inwardly in the Spiritual Church, and gathering of Believers. There Life is in its Unity and Strength, there Light Shines as in its proper Place. There the Shepherd is, who keeps the Sheep from Erring. There the Leading Power, the Preserving Power, the Ordering Power, is daily Waited for, and Experienced in its Brightness and Clearness. *Who is to him that is alone*: but Blessings are upon him who is in Unity with God's holy gathered People, and is in the Sense of, and under the Guidance of that Spirit, which is continually present with them. And as we have Witnessed Blessings in our First Gathering, as we were gathered, and joyned to the Light, Spirit, and Power of the Holy God in our own Particulars: so we have Witnessed Blessings in our Unity with the Life in the Body. O how every Motion of Life is felt there! How the Wisdom and Power of God is Revealed there! What help is Administred to every Member there! How the knitting in the Life, and the flowing of the Life, and holy Power from Vessel to Vessel is daily Experienced there! So that every one is quickened with the pure Life, every one seasoned with the pure Salt, every Virgin anointed with the holy Ointment, every one leavened with the Leaven which unleavens to Sin and Satan, and Leavens to God. Indeed my Soul daily Blesseth the Lord, not only that he hath Visited me, but brought me into the holy living Society, and that daily the Lord vouchsafeth to give me to partake of their Life and Spirit, in which Life and Spirit, I have Unity with them, and Love them, and Honour them, and not out of it. O Praises and Everlasting Honour, and Retown to the Lord my God, who hath Remembered me with the Favour he bears

to his People, and hath so Visited me with his Salvation, that he hath given me to see the Good of his Chosen, and caused my poor, desolate, mourning Soul to Rejoyce in the Gladness of his Nation, and to Glory in him with his Inheritance. Glorious things were spoken of the Church under the Law, a Glorious Power and Presence was with that outward People, under that outward Covenant: but this was but a Shadow of the Glory, that was to be Revealed in the Church of the New-Covenant, and of the Presence and Power of the Living God, that was to be Manifested, and Dwell there. And indeed it is Manifested, indeed it doth Dwell there, and those that are the Begotten, and Born, and Preserved by God's Holy Spirit and Power, of the immortal Word of Life, dayly Witness it.

Fourthly, The Glory and Beauty of the New-Testament Church, doth in no small degree consist in the holy Order and Government of them as a spiritual living Body, by the blessed Spirit and Power of the Lord.

There were four things wherein the Glory of the Church of the Jews, under the first Covenant, did much consist.

The first was in the Salvation, wherewith God visited them, and which he bestowed upon them. *Happy art thou, O Israel: Who is like unto thee, O People! saved by the Lord, the Shield of thy help, and who is the Sword of thine Excellency: and thine Enemies shall be found liars unto thee, and thou shalt tread upon their High Places,* Deut. 33. 29.

Secondly, In the gifts God bestowed upon them; for God did adorn and beautify that People, with the good things which he bestowed upon them, *Ezek. 16. 14.*

Thirdly, In the presence of the Lord their God in the midst of them, the Ark of whose presence was with them, and whose dwelling place was among them, and who was nigh unto them to enquired of by them, and to answer and supply them, with all that they wanted and called upon him for, *Deut. 4. 7.*

Fourthly, In the Holy Statutes and Righteous Judgments, which God gave them to be Ordered and Governed by, as his chosen People, *ver. 5. 6, and 8.*

Now all these are much more fulfilled in the New-Testament Church; for first, There is the Salvation witnessed, which this outward Salvation, of this outward People, was but a figure of. There the everlasting Arm of Gods Power is revealed, in an Inward and Spiritual Way and Manner, to destroy the Enemies of a Mans own House; to redeem from Satan, to cut Rahab, to wound the Dragon inwardly, and to defend his gathered People from the Inroads of his strength, and from the Subtilty of his Temptations.

Secondly, The Lord doth give great Gifts to his Churches, he blesteth them with all Spiritual blessings in heavenly things in Christ. Mark the Diversity of gifts, and Diversity of Manifestations, which God gave to his Churches in the Apostles Daies, *1 Cor. 12. 4, &c.*

Thirdly, There was Gods presence revealed, there Christ was in the midst, when ever they were gathered together in his name. Every Church (as well as that of the *Ephesians*) was built up together an Habitation of God through the Spirit, *Ephes. 2. 22.* Yea Christ was Head over all things to the Church, which is his Body, the fulness of him that filleth all in all, *Chap. 1. 22, 23.* Yea, they were and are the Temple of the living God, in which God would dwell and walk, and be their God, and they his People, *2 Cor. 6. 16.*

Fourthly, The holy Order of his own Spirit and Life, God will not fail to reveal unto them, that they may walk in the Spirit of the Gospel, in the Power of the Gospel, in the Order of the Gospel, and the Holy Government of Gods Spirit and Power may shine in the midst of them, and that God may bless them as an Habitation of Justice and Mountain of Holiness, *Jer. 21. 23.*

The Church is a Body, every particular soul that is renewed, quickened and kept alive is a member. Now every member needs the Presence and Power of that Spirit which quickned it, to nourish, keep alive, and order it. And the Church hath much more need of the Spirit to be present with it, to guide and order it, and keep it in the holy Order, Power and Government of Life. And this Order and holy Government in the Spirit and Power of the Lord, was brought forth in the Apostles

files daies : for the Apostles did rejoyce in it concerning that Church of *Colosse*, who joyed beholding their Order, and the steadfastness of their Faith in Christ, *Colos. 2. 5.* For the Apostles and Ministers of Christ did set things in order in that day, *Tir. 1. 5. 1 Cor. 11. 34.* and it was their Joy to see that Order observed, and their Grief when any were unruly, and would not be subject to the Holy Order and Government of the Church, *1 Thes. 5. 14. Tir. 1. 10.* And the Church of *Corinth*, though it fell short in no gift, yet falling short in order, it did not arrive at the Glory of some other Churches.

The spiritual *Solomon*, who is full of the Wisdom of God; O the blessed Order and holy Government that he brings forth among his Church and People! How doth God establish *Jerusalem*, and make her a praise in the Earth; but by the holy Order and blessed Government of his Spirit, governing her as a Church, as a spiritual Body, by his own pure wisdom, which no other Government or Order can come near? And truly my heart hath been often affected, and filled with ravishing Joy, when I have beheld the Heavenly and Blessed Order and Government, which the Lord God of Wisdom hath already brought forth among us, and guideth us in, to the comfort and refreshment of many, and to the injury and hurt of none, neither without, nor within. And indeed, we do not desire any Greatness or Authority of man; but only of the Lord our God in the midst of us, and that all men may be but his Servants and Ministers in the Church, and to the Church, for the good of the Church. No, no; this is the day of the Lord, of the setting up, and of exalting his Power in the Church, which the Church waiteth for, and knoweth the appearance of, and cannot bear the Exaltation of Man (of Mans Spirit, Wisdom, Power and Authority) instead of the Lords. Yet, nothing that cometh from the Lord, from his pure Life and Spirit in any, must be rejected: and if the Lord please to make use of those, whom he did make use of to gather home to himself; I say if he hath given them gifts, and please to make use of them also in building up, and manifesting the holy Order of his holy Spirit and Power; the Lord must not be resisted or withstood therein: but whatever comes from him, must be received with thankfulness, through what instrument soever he please to convey it.

Object. But have I not been taught to be subject to the Light in my own heart, and to make that my Judge; and is not this another, or new or different Doctrine from that, now to tell me I must be subject to the Light of Gods Spirit in his Church? Suppose that which the Church requires or orders or holds forth, be different from my Light, or be not yet revealed to me, by the Light wherewith God hath Enlightned me: must I deny the Light wherewith God hath Enlightned me, and be subject to the Churches Light? Or must I Practise as the Church Orders, before I have Light and Faith in my own particular?

Answ. I shall Answer this Question, according to the naked and plain sense of Truth in my Heart.

First, God gives Power to his Church, to perform all that he requires of her as a Church. Now the Church is a spiritual Body, and is to take care of her members to look after them that they mind the Truth, and walk according to Truth, and to admonish and reprove them, when they do otherwise. And every member of the Church, ought to hear the Church, in whatever she speaks unto it from God.

Secondly, Every member hath need of the Light, Spirit and Power which God gives his Church, and reveals in his Church for the good of the Body, and the benefit and advantage of each Member therein.

Thirdly, The Light, Spirit and Power in the Church, is never contrary to the Light, Spirit and Power in any Member; but alwaies one with it, and a Cherisher and Preserver of what God begets, and which answers his Witness in any. The new *Jerusalem*, the Church of Gods building in his own Spirit and Power, is a City at Unity within it self. The greatest degree of Light owns, and is at Unity with the least: and the least degree of Light, hath a sense of that which is in degree and measure above it.

Fourthly, The Light in the weakest, which they are at first to be turned, and after-

terwards to be kept to, though there is a sufficiency in it for the particular, yet they are not so understanding and sensible of it, as those whose senses have been long exercised in the living Truth, and are grown in the holy Experience. Therefore as the Elders are to be tender of the Younger: so the Younger are to reverence the Elders in the Lord, and not to slight their Testimony, Experience or Judgment in the Truth. When we were first convinced of the Truth, were we not in a great degree ignorant and doubtful concerning the risings and motions of it in the heart? Which the eye being yet weak, could not clearly distinguish; and O how helpful to us was the tender care and advice of such, whom God had made acquainted with those things, and were able to give us true Judgment from him, in such cases as our weak minds were apt to be entangled about, and could not see through?

Fifthly, Great Sobriety is needful in such cases, wherein men are too prone to be Judging others, especially the Church of God. Every man is to take heed of thinking of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith, *Rom. 12. 3.* And the young men (who have not the experience of the aged, and are most apt to confidence, and excursions) are in a special manner to be Exhorted to be sober-minded, *Tir. 2. 6.* Men may easily judge that others err; and that they themselves keep to the Light and measure of Truth in their own particulars: but it is hard to do it. But they that indeed do it, abide in the Humility and Innocency, and Lamb-like Spirit, which would give no offence in any thing, neither to Jew nor Gentile, nor to the Church of God. If it will go so hard with him that offends one of Christ's Little Ones; how will it go with him that offends his Church, wherein his Glory and Power riseth and is established? The Church is not apt to be such an erring Body from the Light, Spirit and Power of the Lord Jesus, as many (who mistake concerning the Light in their own Particulars) are too apt to suppose.

Lastly, Ever since the fall of Man, Man hath been secretly or more manifestly directed by a Light, or the Principle within, to direct or guide his wayes. To Adam the Holy Seed was promised, which was not only to appear outwardly in a body of Flesh, but also within in Mans Heart, to bruise the Serpents Head there. And the Holy Patriarchs had not the letter outwardly, but Gods Spirit inwardly to be their Guide and Teacher, which did also strive with the wicked Old World before the Flood. The Jews also were directed to the Word nigh in the Mouth and Heart; And by this Word God shewed also to the Gentiles what was Good, and what the Lord required of them: and by this Word such of the Gentiles as hearkened to it, felt somewhat of the new Creation and of the new Nature, by which Nature they did in measure Answer the Holy Law of God, and do the things contained in the Law, which by the old, corrupt Nature no Man can do. Also Christ Preached the Kingdom, or Seed of the Kingdom within. And the Apostles Preached the same word of Faith within, which Moses had testified of.

Yet in none of these Dispensations, was any Testimony from God to be despised; but his Voice to be heard in the Prophets, in Christ and in the Apostles. And though Men are blessedly and gloriously turned, and to be turned to the Light within, in these our Days; yet they are not thereby taught to neglect or despise the Voice of God, in any whom he sends and speaks by, and pretend it is contrary to their Light; but to lye low before the Lord, that in the true Humility and Holy Fear, they may know the Voice of the Shepherd, both in their own Hearts, and in whomsoever he pleaseth to speak. For the great, Almighty God is not limited, but he may speak in and through whom he pleaseth. He may speak to me from the Anointing in my own Heart, and the holy Anointing may please to speak to me through others: and so far as I am God, and sensible of his Appearance, I cannot despise the Voice of the Anointing in my own Heart, or through others. Yea, truth teacheth that modesty, temperance, humility, tenderness and sobriety, that I dare not despise the Voice that pretends to the Anointing in any, until I have made tryal of it. Yea, *John Pennymans* Voice and Testimony, I durst not Condemn until the Lord my God, in the un-erring Light and pure springing Life, manifested unto me, that it was not of him, but of the transforming Enemy, who had bewitched and deceived him by his strong Delusions (he forsaking the Rock, which

which would have been his strength) to receive and believe a Lie, instead of the Truth.

O Blessed be the Lord for the building up such a Church, and speaking to us through his Church! And happy are they that hear her Voice, that so keep to their own, as to know the Voice of their own in the Church, and are not through Temptation prejudiced against it. For it is the Lords gathering, and the Lord is with it; and the People who have been gathered by the Lord, and are daily taught by him keep with him. And though some may depart from us, and through Errour of judgment testify against us, yet Truth abides, and the Lords People abide with the Truth, and his building goeth on, and the holy Government of his Son encreaseth in it, and the Lord appears more and more inwardly in his Glory, as the hearts of his People are made capable to receive it from him. And in all the goings out of any, and Apostacies that have been in any, through hearkening to a wrong Spirit, they that have heard and revered the Voice and Testimony of the Church, and Gods Chosen and blessed Ministry, which he hath raised among us, have still been preserved; and they that have gone therefrom, been betrayed. And it is my Faith, this Church of Gods gathering shall still be preserved, and grow in the holy Dominion and Authority of Gods Blessed Spirit; and that all her Enemies shall be found Liars unto her, and she shall tread upon their high Places, and shall grow and prosper the more, by all Opposition; the Everlasting Arm, and Wisdom of the Almighty being with Her to preserve, prosper, and bleſs Her; so be it. *Amen.*

THE END.

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